THE BIBLE STUDENT IN THE BRITISH MUSEUM

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REV. J. G. KITCHIN, M. A.

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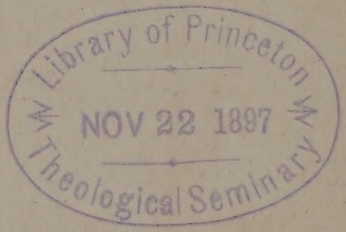

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Section .K62
No.

THE BIBLE STUDENT IN THE BRITISH MUSEUM

A Descriptive Guide to the Principal Antiquities which Illustrate and Confirm the Sacred History

BY THE
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HONORARY CURATOR OF THE BIBLICAL MUSEUM
13 SERJEANTS' INN FLEET STREET

SIXTH THOUSAND
Altered and Revised in accordance with the late rearrangement of the Assyrian and Egyptian Rooms

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SAUVAGE

PREFACE.

THIS Guide is prepared for the help of Bible Students, and is an attempt to show how much is contained in the British Museum which may assist them in studying Holy Scripture.

Many are deterred from attempting to make use of these helps by the difficulty of finding them amidst the wealth of treasures exhibited. The object of these pages is to single out such antiquities, and to make it easy for the student to find his way to them, and avail himself of their valuable assistance.

To teachers of elder scholars and to those who conduct Bible-classes a visit to the British Museum, with the definite object of seeking illustrations of the Bible narrative, cannot fail to be of the deepest interest; and if undertaken with the help of this brief Guide, it might lead, at some future time, to their *becoming guides themselves* to parties of their own scholars within the walls of the British Museum.

For the valuable assistance afforded by Mr. E. Maunde Thompson, Prof. R. Stuart Poole, and Mr. T. G. Pinches of the British Museum, who kindly revised the proofs and made many helpful suggestions, the writer desires to record his grateful thanks.

March, 1892.

13, *Serjeants' Inn, Fleet Street.*

DIRECTIONS TO VISITORS.

THE Museum is open IN THE DAYTIME

From 10—4. January, February, November, December.

„ 10—5. March, September, October.

„ 10—6. April, May, June, July, August.

The Galleries described in this Guide are, with one or two exceptions, also open IN THE EVENING from 8—10 p.m. on Tuesday, Thursday, and Saturday.

N.B.—In visiting these Galleries *in the evening*, it will be best to begin at the Assyrian Room (page 7).

The visitor on entering the Museum must pass through the *Roman Gallery* (on the left), turn to the right, through the *Egyptian Galleries*, ascend the staircase, and passing through the *Egyptian Rooms* will reach the *Assyrian Room.*

THE BIBLE STUDENT

In the British Museum.

Pass under the clock in the entrance hall, through the Grenville Gallery, to

THE MANUSCRIPT SALOON.

Wycliffe Bible.

Bibles can now be produced at the rate of 120 per hour, and a copy can be purchased for a few pence; but before the invention of printing * it was only the wealthy who could possess a Bible.

It took ten months to write out a complete copy, and the price of a Bible produced by this toilsome process was a sum equal to £40 of our money. A considerable sum was paid for even a few sheets of a manuscript, and a load of hay was sometimes given for permission to read the book for a certain period, one hour per day.†

Case I. In right-hand corner of room.

This copy was written before A.D. 1397. The first English version of the whole Bible was made by Wycliffe from the Latin or Vulgate, for neither Hebrew nor Greek was then accessible to English students (hence Gen. iii. 15 is rendered "*she* shall trede thy head," as in the Latin).

"In spite of all the chances of time and all the systematic efforts for its destruction made by

* No *printed* English Bible was issued until the beginning of the sixteenth century.

† J. Paterson Smyth.

Archbishop Arundel and others, not less than a hundred and fifty copies are known to be extant. It is characterised by general homeliness of style, and by the substitution in many places of English equivalents for quasi-technical words. Thus we find 'fy' instead of 'Raca' (Matt. v. 22), and 'they were washed' instead of 'they were baptised' (Matt. iii. 16)."—*Prof. Plumptre.*

Case H. **The Bible in Latin.**—ST. JEROME'S VERSION.

This manuscript was written about the year A.D. 840.

The Vulgate formed the basis of Wycliffe's Bible, and greatly influenced that of Tyndale. "It was the version with which the greatest of the Reformers were familiar, and from which they had drawn their earliest knowledge of Divine truth."—*Prof. Westcott.*

Case E. No. 124. **The Samaritan Pentateuch.**—A.D. 1356.

"The mixed population that broke off from the Jews in the days of Ezra and set up their own worship at Mount Gerizim carried with them the Pentateuch, but no other Hebrew Scriptures. Consequently, their canon was restricted to the five books of Moses."—*Bagster's Teacher's Bible.*

Several intentional alterations occur in this version—Mount Gerizim (the sacred mountain of the Samaritans) (John iv. 20) is in Deut. xxvii. 4 substituted for Ebal.

"This text has been kept for nearly twenty-five centuries free from any contact with the received Jewish text. Therefore its substantial agreement through its whole extent with the Massoretic manuscripts is a clear proof of their general accuracy."—*J. Paterson Smyth.*

Case K. **Hebrew roll of the Law.**—*Date, 14th century.*

Ancient books were made in this form: a number of leather skins were joined together at their

edges into one continuous length and wound round rollers. Hence the term "volume," *i.e.*, *roll.*

In the synagogue at Nazareth the portion appointed for the day was read by our Lord from a *roll*, and when it was concluded "He closed the roll, and gave it back to the attendant" (Luke iv. 20, margin R.V.).

Rolls are mentioned also in Isa. viii. 1; Jer. xxxvi. 2, etc.; Ezek, ii. 9, etc.; Zech. v. 1.

In modern synagogues the Law is still read from a roll, and the writing is in *long, narrow columns, like folding doors.* It appears from Jer. xxxvi. 23 that this method was employed in the time of Jeremiah, for it is said, "When Jehudi had read three or four leaves" (literally *doors*) "that the king cut it with a penknife, and cast it into the fire that was in the brazier" (R.V.).

The *length of the roll* in this case is 89 feet; that mentioned in Zechariah was 20 cubits, or about 30 feet (the width of the Temple porch) (1 Kings vi. 3).

The oldest existing manuscripts of the Scriptures in Hebrew do not date back more than 1,000 years.

Alexandrian Codex.—*Date, 5th century.* Case G.

One of the most important manuscripts of the Bible. It contains the Greek text of the Scriptures, written in capitals, without divisions between the words. The whole text is contained in four volumes.

Proceed to

THE KING'S LIBRARY.

Mazarin Bible.—*Date, about* 1456. Case III. On the left.

The earliest complete printed book known.

So called because the copy which first attracted notice in modern times was discovered in the library of Cardinal Mazarin.

Observe the beauty of the type and the regularity of the printing. It is probable that not more than one sheet could be worked off at a time, after which the type was broken up and again set up for the next sheet.

Ascend the staircase, and pass through first room on the right to the

ASSYRIAN ROOM.

The great kingdom of Assyria rose to power after the decline of the kingdom of Israel at the disruption under the son of Solomon.

Previously it had never been a cause of alarm or anxiety to Israel, and the acme of their prosperity was reached and the Temple was built without danger from Assyrian jealousy. Afterwards, gathering strength, it became a mighty empire.

Assyria was employed by God as an instrument of punishment upon the kingdoms of Syria and Israel. For 100 years Assyria was the *scourge of Asia*, but when the haughty conqueror lifted up himself against God, and besieged the Holy City, Jerusalem, till it seemed to be about to fall a prey to his hosts, the hand of God was lifted up against him, and the fate foretold by the mouth of Isaiah overtook the vast armies of the invader, which were slain in one night by the angel of the Lord. From this blow Assyria never recovered, and the kingdom declined in power until it fell before the armies of Babylon.

The points of contact between the history of Assyria and that of Israel :—

1. *Jehu* was the first Jewish king who came in contact with the Assyrian power. According to the monuments, he paid tribute to *Shalmaneser II.*, but no record of the fact appears in the Bible.

   Jonah's visit to Nineveh probably took place about this time.

2. *Menahem* was invaded by *Pul*, who is identified with *Tiglath-pileser*. He was only bought off by the large bribe of 1,000 talents of silver (2 Kings xv. 19, 20).

3. *Ahaz*, when threatened by the combined armies of Rezin and Pekah, purchased the help of *Tiglath-pileser*, notwithstanding the assurance of approaching deliverance given by the prophet Isaiah.

   The desired help was granted, and Ahaz was delivered from his enemies, but the King of Assyria afterwards turned upon the tribes of North Galilee and the east of Jordan, and carried them away into captivity (Isa. vii. 1—11 ; 2 Kings xv. 29 ; xvi. 6—9).

POINTS OF CONTACT BETWEEN THE HISTORY OF ISRAEL AND ASSYRIA.

B.C.	Assyria.	Israel.		Events, etc.
	Assyria not powerful enough to cause alarm to Israel.	*David.* *Solomon.*		The acme of Israel's prosperity and greatness.
885	*Assur-nazir-pal.*			
	Assyrian power revived.	The Divided Kingdom. Judah.	Israel.	
860	*Shalmaneser II.*		*Jehu.*	Pays tribute—Black Obelisk—Balawat Gates. *Jonah* visits Nineveh.
745	*Tiglath-pileser.*		*Menahem.*	Pays tribute.
		Ahaz.	*Pekah.*	*Ahaz* attacked by Rezin and Pekah—Buys help of Tiglath-pileser, who, after rescuing Ahaz, invades North Galilee and the tribes east of Jordan.
727	*Shalmaneser IV.*		*Hoshea.*	Samaria besieged three years.
722	*Sargon.*			Samaria taken. Ten tribes carried into captivity End of the kingdom of Israel.
705	*Sennacherib.*	*Hezekiah.*		The surviving kingdom of Judah invaded–Cities of Judah taken. *Hezekiah* pays tribute. Jerusalem besieged, but Assyrian forces destroyed (701).
681	*Esarhaddon.*	*Manasseh*		Taken captive to *Babylon* in fetters.
668	*Assur-bani-pal.*			Samaria colonised with foreigners. Samaria again colonised (Ezra iv. 2).
605	The kingdom now declines in power till it falls before the armies of *Babylon*, as foretold by Isaiah and Nahum.			*Assur-bani-pal* probably the "great and noble Asnapper" (Ezra iv. 10).

[*The dates must be regarded as subject to modification.*]

4. *Hoshea* was made tributary by *Sha'maneser IV.*—"he became his servant, and gave him presents"—and afterwards, when Hoshea was discovered to be forming a league with So, King of Egypt, Shalmaneser invaded the land, and besieged Samaria.

   The siege was concluded by *Sargon*, his successor, and the ten tribes were carried into captivity, and thus the schismatic kingdom of Israel was brought to an end.

5. *Hezekiah.* In this reign the surviving kingdom of Judah was invaded by *Sennacherib*, who took the fenced cities of Judah, and extorted a tribute of 300 talents of silver and 30 talents of gold.

   The armies of Sennacherib also besieged Jerusalem, but were destroyed in one night by the angel of the Lord (2 Kings xviii. 13-17 ; xix. 35).

6. *Manasseh* also came in contact with the Assyrian power. In his reign "the Lord brought upon them the captains of the host of *Esarhaddon*, the King of Assyria, which took Manasseh among the thorns" (or "with hooks"), "and bound him with fetters, and carried him to Babylon" (2 Chron. xxxiii. 11).

   Esarhaddon also colonised Samaria with foreigners (Ezra iv. 2).

The fall of Assyria was foretold by Isaiah and by Nahum. Assyria was subdued by the Babylonians.

The palaces were dissolved by fire ;* the strongholds became heaps, Nineveh a pool of water ;† but beneath the mounds were buried sculptures and inscriptions which the spade of the explorer was destined to bring to light after their long sleep ‡ of 2,000 years, to utter their mute testimony to the truth and accuracy of the sacred history.

Table-case F, labelled ASSYRIA, upper section, west end of room.

Cylinder inscribed with a chronicle of the expeditions of Sargon, King of Assyria.—B.C. 721.

The name of this king occurs but once in the Bible (Isa. xx. 1) : "In the year that Tartan came unto Ashdod, when *Sargon*, the King of Assyria, sent him, and fought against Ashdod, and took it."

It was formerly supposed that this king was not mentioned in profane history,‖ and Isa. xx. 1 was

* Nahum ii. 6, 13 ; iii. 13, 15. Many of the sculptured slabs in the Assyrian galleries bear traces of the action of fire.

† Nahum ii. 8 ; Isa. x. 12-25. ‡ Nahum i. 14.

‖ The name of Sargon occurs in the Canon of Ptolemy.

the only known evidence that a king bearing this name existed at this period. This verse was consequently regarded as a difficulty, and it was proposed to substitute the name of some other king for that of Sargon.

It is now, however, known that Sargon was one of the most powerful of the Assyrian monarchs; and the difficulty has vanished, abundant evidence of the accuracy of the sacred history having been brought to light.

A fragment relating to Sargon's siege of Ashdod can be seen in the Kouyunjik Gallery, Table-case C. 37.—See Budge's *Babylonian Life and History*, p. 92).

Dagon-figures of the Assyrian Fish-god, wearing a fish-skin. Middle section.

These remind us of the Philistine god, Dagon, whose temple in Gaza Samson destroyed, and whose image in the temple of Ashdod the presence of the Ark of the Covenant overthrew (Judg. xvi. 23; 1 Sam. v. 1—4).

Bronze lion-shaped weights.

On some are inscriptions, not only in Assyrian, but in Aramaic, similar to *Phœnician* characters, and it is possible that just as Solomon sought cunning men from Tyre to construct the golden and brazen vessels for the Temple and palace, so *Phœnician artists* may have been brought from Tyre for similar work by the Assyrians.

Cylinder inscribed with a chronicle of the expedition of Sennacherib, King of Assyria, and siege of Jerusalem.—B.C. 702—694. Table-case H, labelled ASSYRIA, upper section.

This is the famous "Taylor cylinder." It records the expedition of Sennacherib against *Hezekiah*, who was "shut up in Jerusalem, like a bird in a cage."

The cylinder also states that Hezekiah paid a tribute of 30 talents of gold (the number is the same in 2 Kings xviii. 14) and 800 talents of silver.

The Bible says 300 talents of silver. "The difference in the statement of the amount of the tribute in *silver* talents . . . . arises from a different computation based on the Babylonian *light*, and on the Palestinian *heavy* silver talent respectively." —Schrader II. i.

The disaster which befell the Assyrian hosts when "the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand," is, of course, unrecorded; but it is not asserted that Jerusalem was taken, and there is no record of Sennacherib's having ventured again into Palestine.

Sennacherib's annals are expressed in boastful language similar to that of his message to Hezekiah (2 Kings xviii. 13—25, 29—37; xix. 20—37).

Cylinder inscribed with an account of the expeditions of Esarhaddon, King of Assyria.—B.C. 681—668.

In his reign *Manasseh*, King of Judah, is said in the Bible to have been taken captive *to Babylon* (2 Chron. xxxiii. 11).

This verse was formerly regarded as a difficulty, because *Nineveh*, not Babylon, was the capital and royal residence of the Assyrian monarchs. The Assyrian annals, however, declare that Esarhaddon rebuilt Babylon, and in them he speaks as King of Babylon as well as King of Nineveh. It is, therefore, evident that he resided during part of the year at least in Babylon.*

Wall-case, 76—84.

Shields, helmets, parts of thrones, and footstools from Assyria.

For a description of the war-chariots and armour, see Isa. v. 26—30; Nahum ii. 3, 4, iii. 2, 3.

* See Schrader, ii. 53—59.

Bronze fetters and chains. Wall-case, 75, 76.

Manasseh was carried captive to Babylon "*bound with fetters.*" It is also stated that he was "*taken among the thorns,*" which is said to refer to the barbarous custom of *passing a hook or ring through the lip of a captive* by which he might be led along (2 Chron. xxxiii. 11. R.V. Margin).

Cf. Isa. xxxvii. 29: "*I will put my hook in thy nose, and my bridle in thy lips,* and I will turn thee back by the way by which thou camest."

Return to the west end of room.

BABYLON.

The two great empires of BABYLON and ASSYRIA should be carefully distinguished. The original inhabitants of Babylonia were a *Semitic* people residing at the head of the Persian Gulf. Their country was, however, invaded by a *Hamitic* race; and in the Bible account of this invasion the leader is called Nimrod, the descendant of Cush, the son of Ham.*

After establishing themselves in Babylonia, the Hamites spread northwards, and, leaving the Euphrates, ascended the course of the river Tigris, founding the cities of Ashur, Calah (Nimroud), and Nineveh. These colonies afterwards increased in power till they at last asserted their own independence, and even rose against the mother kingdom and overthrew Babylon. From this date down to the fall of Nineveh, Assyria maintained its ascendancy over Babylon.

The state of Babylon comes into notice in 2 Kings xx. 12—19. At this time it was an insignificant kingdom compared with the mighty empires of Egypt or Assyria, and yet it was destined to play an important part in connection with the future of the Jewish nation.

Hezekiah, King of Judah, received messengers from Babylon, sent probably to secure his co-operation against the common foe (Assyria); and when he sought to impress them with a sense of the importance of securing his friendship by an ostentatious display of his wealth, Isaiah foretold that the days would come when this very state of Babylon, though now so lightly regarded, would carry off into captivity the treasure and people of Judah. Nothing could have appeared more improbable at this time, and yet so rapidly did Babylon increase in power that about 100 years later it had conquered Assyria, Jerusalem had fallen before the advance of Nebuchadnezzar, and the Jews had been carried off to endure the 70 years' exile by the waters of Babylon.

* Gen. x. 8—11. "He built Babel (Babylon), Erech, Accad, and Calneh, in the land of Shinar."

POINTS OF CONTACT BETWEEN THE HISTORY OF BABYLON AND ISRAEL.

Babylon.	B.C.	Israel.	
Merodach-baladan.	712	*Hezekiah.*	Receives his embassy.
Nebuchadnezzar.	608	*Jehoiakim.*	Tributary to Babylon.
			Jehoiakim rebels, trusting in Egypt.
			Jerusalem is taken by Nebuchadnezzar.
			Jehoiakim slain and Jehoiachin made king.
			Daniel is carried into captivity.
		Jehoiachin.	After three months suspected of disaffection, and is taken to Babylon; Zedekiah made king.
			Ezekiel carried off amongst the captives.
		Zedekiah.	Despite the warnings of Jeremiah allies with Egypt.
			Nebuchadnezzar besieges Jerusalem.
			Hophra, King of Egypt, draws him off, but only to return.
			Zedekiah escaping, is caught, brought to Riblah, and blinded, and carried to Babylon.
			Jerusalem is destroyed.
Evil-merodach.	561		Released Jehoiakim.
			Is murdered by Neriglissar.
Nabonidus.	555		Shares the government with Belshazzar,
Belshazzar.			his eldest son.
			Babylon is attacked and taken by Cyrus.
			Belshazzar, who was in command in the city, is slain.
Fall of Babylon, as foretold by Jeremiah and Isaiah.	539		Nabonidus, who took the field, was defeated.

The points of contact between the history of Babylon and Israel :—

1. *Hezekiah* received an embassy from *Merodach-baladan*, King of Babylon, who sent to inquire concerning the astronomical "wonder that was done in the land," when the shadow on the sun-dial of Ahaz was caused to return ten degrees. It is probable that another object for which the embassy was sent was to form an alliance with Hezekiah against the Assyrian power.
2. *Jehoiakim* was attacked by *Nebuchadnezzar*, whilst vainly relying on Egypt for help, Jerusalem was taken, and many captives, amongst whom was Daniel, were carried off. Jehoiakim, however, was left upon the throne, but after serving the king of Babylon

three years, he rebelled, and when Nebuchadnezzar again invaded the land was slain.

3. *Jehoiachin* reigned but three months, and was then attacked by Nebuchadnezzar, and carried off a captive to Babylon, where he remained for 36 years, after which he was released and honoured at the court of *Evil-merodach*.

4. *Zedekiah*, the last King of Judah, was placed on the throne by Nebuchadnezzar in the room of Jehoiachin, and, despite the warnings of Jeremiah, he refused to yield submission to Babylon, and formed an alliance with Egypt; therefore Nebuchadnezzar besieged Jerusalem. Zedekiah escaped to the Jordan Valley, but was overtaken and brought before the King at Riblah; his sons were slain before him, and then he was blinded and carried captive to Babylon bound with fetters. Thus the word of the Lord was fulfilled: "I will bring him to Babylon to the land of the Chaldeans; *yet shall he not see it*, though he shall die there" (Ezek. xii. 13). The City and Temple of Jerusalem were afterwards destroyed, and Judah carried out of their own land to endure the predicted captivity for 70 years.

Babylonian bricks, stamped with the kings' names.—B.C. 2500—540.

Wall-case, 43—48 (Nos. 122, 126).

When Nebuchadnezzar surveyed the great city he had built from his palace roof, and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honour of my majesty?" the very bricks of which it was constructed had been made to bear his name, and utter their unnumbered testimonies to his greatness (Dan. iv. 29 margin, 30).

Gate-sockets.

Upper shelf.

Ancient gates had pivots projecting at the top and base which worked in stone sockets. The "hinges" alluded to in the Bible were of this description (1 Kings vii. 50; Prov. xxvi. 14).

A stone door with pivot can be seen in the Nimroud central saloon.

Case A. **Boundary stones from Babylonia.**—B.C. 1120.

At the close of the inscriptions occur the usual *curses* pronounced against anyone, whatever his degree or station, who should injure or *remove the landmark*:—"May the gods curse him with irrevocable malediction, and scatter his race."

Fields were not divided by hedges, walls, or ditches; hence the danger of properties becoming confused, and the temptation to add field to field by encroaching on the property of others through removing the landmark.

The *sacredness of landmarks* was an idea shared alike both by the Babylonians and by the Jews, and the law of Moses utters a similar curse on any who removed their neighbour's landmark (Deut. xix. 14, xxvii. 17; cf. Prov. xxii. 28, xxiii. 10).

No. 109. **Bronze doorstep, with an inscription of Nebuchadnezzar, King of Babylon, from a Temple at Birs Nimroud, the so-called Tower of Babel.**—*About* B.C. 605.

This doorstep seems to have been "presented by Nebuchadnezzar as a votive offering" to the temple at Borsippa.

Table-case B, No. 3, labelled "First Babylonian Empire." End near window. **Cylinder seals belonging to the early Babylonian Empire, etc.**

Signet of Darius Hystaspis, possibly the king by whom Daniel was cast into the den of lions.

Above is the winged figure representing the god, the Feroher or good genius.

The king in his chariot, lion-hunting.

Inscription, "I am Darius, the great king," in three languages—Persian, Median, and Babylonian.

In like manner the decree of Ahasuerus was written "unto every province according to the writing thereof, and unto every people after their language" (Esther viii. 9).

Persian kings used a signet, by which they signed or sealed royal decrees. Esther and Mordecai were permitted to write letters to overthrow the plot of Haman, and to seal them with the king's ring (Esther viii. 8).

When Daniel was cast into the den, "a stone was brought, and laid upon the mouth of the den; and the king *sealed it* with his own signet, and with the signet of his lords."

This was doubtless done by means of a lump of soft clay impressed with the seal. Lumps of clay bearing seal marks are exhibited in the Kouyunjik Gallery, Table-case, E.

Egg-shaped stone object (*? sceptre-head*) **dedicated by Sargon of Agade to the sun-god.**—*Probably about* B.C. 3800. Upper section.

It was once questioned whether the *art of writing* was known to the patriarchs. There is now abundant evidence as to the advanced state of civilisation in Egypt and Chaldæa at a remote time.

Books 4,000 years old have been discovered in the tombs of Egypt, and this stone object is said to date back more than 5,500 years.

Cylinder and bronze figure of a son of Kudur-mabuk, an Elamite.—*About* B.C. 2300.

In Gen. xiv. we read of the expedition of *Chedorlaomer*, King of Elam, into Palestine. (The first part of his name is the same as that of the king mentioned on this cylinder.)

Elam appears in Genesis at the head of the expedition, and *the land of Shinar—i.e., Babylon—as a vassal kingdom, subject to Elam.*

This was once a puzzle to Bible students, for there was no evidence that Elam was ever sufficiently powerful to have invaded Canaan or to have ruled over Babylon.

Now, however, the rise of Elam to such a

position is proved by the discovery of the inscription recording Assur-bani-pal's victory over Elam (whose capital was Susa) and the finding there of the image of a Chaldæan goddess *which had been captured by Elam and carried off* 1,635 *years before.*

This testifies to the pre-eminence of Elam somewhere about the time of *Abraham.*

No. 12,137 on the other side of the case.

Stone tablet recording the restoration of the Temple of the Sun-god at Sippara.—B.C. 900.

Found inside the terracotta coffer which is beside it.

The scene of the adoration of the sun was protected from injury by the clay coverings to the right of the tablet.

Samas, the Sun-god, is seated on a square throne in a porch. Above are three circles: the New Moon, Sun, and Istar, or Venus.

A stool supports the disc of the sun, suspended by cords which two attendant spirits hold.

A priest, a king, and a third figure are represented worshipping.

The worship of the sun was familiar to Abraham in Mesopotamia, and probably dates back to B.C. 3800.

Isaiah is thought to refer to this form of idolatry (xvii. 8, margin), and it was introduced into Israel by Manasseh (2 Kings xxi. 3—5; cf. Ezek. viii. 16; Job xxxi. 27; 2 Kings xxiii. 11).

Beneath.

Cedar beam from Birs Nimroud, the so-called Tower of Babel.

The ceilings of Assyrian palaces were of decorated wood, supported by beams of cedar. Zephaniah, speaking of the coming destruction of Nineveh, alludes to the "*cedar work*" (Zeph. ii. 14); and great quantities of charred wood were found in the ruins, showing that they had been destroyed by fire.

Trade documents in clay from Babylonia.

Table case C, labelled "SECOND BABYLONIAN EMPIRE."

Outer case and inner tablets.—*From about* B.C. 2400.

Nos. 1—11, towards the window. No. 3.

Inscribed with a deed of partnership or brotherhood.

The Babylonians kept their records on prepared cylinders, bricks, or tiles of *clay*. The wedge-shaped ("cuneiform") characters were impressed upon the soft clay, and it was then baked. Remarkable testimony to the accuracy of sacred history is borne by many of these clay books.

It was upon a *tile* that Ezekiel, who prophesied near the River Chebar, in Assyria, was instructed to portray the city of Jerusalem (Ezek. iv. 1).

Some think that this method of writing on clay was introduced by Hezekiah into Israel, and that he established a library in Jerusalem, in imitation of the libraries of Assyria and Babylonia, where scribes were employed, as they were in Nineveh, in making new editions of ancient works (see Prov. xxv. 1).

These clay tablets were sometimes enclosed in *envelopes* of the same material, and to this custom Professor Sayce thinks we may have an allusion in Jer. xxxii. 10, 11. This passage speaks of a double set of purchase-deeds, relating to the sale of a field: "I took the evidence of the purchase, *both that which was sealed* according to the law and custom, and *that which was open*."

On the clay envelope was inscribed an abstract of the contents of the tablet, with the names of the witnesses and their seal marks.

The purchase-deed of Jeremiah was *preserved in a jar* (ver. 14), like the numerous clay deeds of the Egibi banking firm, which existed at Babylon from the age of Nebuchadnezzar to that of Darius. —*Fresh Light from the Ancient Monuments*, p. 126.

No. 30. **Large tablet recording the sale of a house and grounds.**—*Dated at Babylon in the twenty-sixth year of Nebuchadnezzar.*

The document is attested by nine witnesses, and the seal of the scribe is impressed on the left-hand edge three times.

No. 42. **Small tablet referring to the New Year's festival** of the tenth year of Nabonidus.—B.C. 545.

It mentions the sacrifices for the king's son (probably Belshazzar).

No. 43. **Large tablet: a contract for sale of a field and plantation of palm-trees.**—*Dated at Babylon, twenty-fourth of Tisri, third year of Nabonidus,* B.C. 552.

The measurement of the field is given, and the names of ten witnesses.

Seal and *nail-marks* of witnesses who possessed no seal are visible on the edge.

The *separate mention of the trees* reminds us of *Abraham's* contract with Ephron, in which "the field, and the cave which was therein, *and all the trees* that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession" (Gen. xxiii. 16—18).

On the other side of the case. **Babylonian legends, hymns, canons of the kings.**

Astrological calculations, calendar, tables of omens, etc.

No. 2. **Unbaked clay tablet containing a portion of the first and sixth columns of the Chaldean account of the Flood.**

It describes the resolve of the gods to send a deluge, and the command to Um-napistim to destroy his house and build a ship.

Terracotta tablet: evening hymn to the Sun-god. No. 4.

Said by the priests at sunset. The Babylonians, like the Hebrews, *regarded the day as beginning at sunset* (Gen. i. 5; Ps. lv. 17).

Unbaked clay tablet: portion of the great Babylonian chronicle. No. 22.

Containing the reign of Nabonidus and the first year of Cyrus.

The *capture of Babylon*, without fighting, and the king's son, who was probably Belshazzar, are mentioned. See notes on cylinder of Cyrus below.

Cylinders of Nabonidus, mentioning Belshazzar, the king's son. Upper section.

In Daniel *Belshazzar* is said to have been King of Babylon at its fall, and to have perished.

Profane history says *Nabonidus* was the last king, and that he escaped.

The name of Belshazzar is now recovered, after 2,000 years. It appears that he was associated with Nabonidus in the government, who at the siege shut himself up in Borsippa, leaving his son (Belshazzar) to guard the city of Babylon.

According to the annals, "On the night of the 11th of Marcheswan Gobryas (= Darius the Mede) [descended?] against Babylon, and the son of the king died." (Cf. Dan. v. 30—"In that *night* was Belshazzar the King of the Chaldeans slain.")

The inscription is an address to the god Sin, and the king prays thus for his son Belshazzar:—

"Plant in the heart of Belshazzar, my eldest son, the offspring of my heart, reverence for thy great divinity, and never may he incline to sin; with fulness of life may he be satisfied."

Cylinder of Cyrus.—B.C. 539. End by window.

Referring to the taking of Babylon.

Cyrus appears as an *Elamite*, not a Persian. With this Isa. xxi. 2 agrees: "Go up, O *Elam*."

Babylon was entered *without fighting*.

The armies of Cyrus, entering the city, found the king and people recklessly abandoning themselves to feasting, and Babylon was *taken by a surprise*, as Jeremiah foretold (Jer. li. 31); *by the armies of the Medes and Persians*, as Isaiah prophesied 170 years before the event (Isa. xxi. 1—9); and during a *festival*, as was predicted by Jeremiah (Jer. li. 39, 40).

FOURTH EGYPTIAN ROOM.

We now proceed to examine the antiquities of Egypt, which country had so great an influence upon the chosen people of Israel. Egypt was the nursery of the infant nation, where, as they grew up from a family into a nation, they were welded together by their common sufferings. It was in Alexandria that the Hebrew Scriptures were translated into a language which "became known all over the world, and thus prepared the way for the universal spread of Christianity." See *Helps to the Study of the Bible*, p. 40, printed at Oxford.

The points of contact between the history of Egypt and Israel:—

1. *Abraham* was probably driven by famine into Egypt during the rule of the XIIth Dynasty—a period when the fear of famine led to the excavation of the Lake Mœris.

2. *Joseph* became viceroy of Egypt, and was permitted to invite his father and brethren to settle in the land of Goshen with their flocks and herds, during the reign of *Apepi*—the last of the Hyksos (a foreign race of Shepherd Kings). Such a welcome would not have been given to a *pastoral* tribe by any of the *Native Egyptian Dynasties;* for to them "every shepherd was an abomination." (Gen. xlvi. 34.)

3. *Moses* is supposed to have been brought up at the court of *Rameses II.* (XIXth Dynasty), who commenced the oppression of Israel, and commanded the destruction of all the male infants. During his reign Moses fled into Midian, and the oppression increased in severity. On his return, after forty years, Moses demanded the release of the nation. The reigning monarch, *Menephthah*, refusing to let Israel go, was stricken by the ten "plagues," and when the Exodus took place his armies were overthrown in the Red Sea.

POINTS OF CONTACT BETWEEN THE HISTORY OF EGYPT AND THAT OF THE KINGDOM OF ISRAEL.

	Dynasty	Date B.C.	Egypt.	Israel.	Events, etc.
		3733	*Cheops.*		Pyramids built.
The Old Empire.	IV.	3700	*Cephren.*		Sphinx built (?)
		3633	*Menkaura.*		Sarcophagus cover in First Egyptian Room.
	*		*	*	*
	XII.	2366	*Usertesen II.*		Visit of Semitic family to Egypt.
		2300	*Amenemha III.*		Lake Mœris and Labyrinth made.
The Middle Empire.			(Here occurs a gap of 500 years, during which the Hyksos, or Shepherd Kings, ruled.)	*Abraham.*	Driven by famine into Egypt.
	XVII.		*Apepi.*	*Joseph.*	Viceroy to a shepherd king.
				Jacob.	Goes down into Egypt.
	XVIII.	1700	*Ahmes.*		Shepherd kings subdued.
The New Empire.		1600	*Thothmes III.*		"Cleopatra's Needle."
	XIX.	1400	*Rameses I.*		War with Hittites.
		1366	*Seti I.*		
		1333	*Rameses II.*	*Moses.*	Oppression of Hebrews began. Male children destroyed. Moses brought up at his court. Moses flees to Midian.
		1300	*Menephthah.*		The Exodus.
	XX.	1233		*Joshua.*	Egypt depressed during the period covered by Joshua, Judges, or Samuel.
	XXI.	1100 to 1000		*David.* *Solomon.*	Kingdom of Israel raised to the acme of its prosperity, Egypt and Assyria being both in a state of abeyance.
	XXII.	966	*Shishak.*	*Rehoboam.* *Jeroboam.*	Invaded by Egyptians. Flees into Egypt.
	XXV.	866	*Osorkon II.*	*Asa.*	Repulses attack of Zerah.
		723	*So.*	*Hoshea.*	Allied with *So* against Assyria, which led to the fall of the kingdom of Israel.
The Lower Period.		701	*Tirhakah.*	*Hezekiah.*	Assisted by Tirhakah when threatened by *Sennacherib.*
	XXVI.	612	*Necho.*	*Josiah.*	Attacks *Necho*, and is slain at Megiddo. *Necho* had gone up against Assyria.
					Necho deposed *Jehoahaz* and set up *Jehoiakim.*
		591	*Hophra.*	*Zedekiah.*	Besieged by Nebuchadnezzar. Is helped by *Hophra.* Remnant of Jews escape and settle in Egypt. Jeremiah foretells defeat of Hophra by Nebuchadnezzar.

[*These dates must be regarded as subject to modification.*]

4. *Joshua* carried out the conquest of Canaan in the time of the *XXth Dynasty*, when Egypt was depressed through the constant wars with the great Hittite nation.

5. *David and Solomon* consolidated the kingdom of Israel during the *XXIst Dynasty*, before Egypt had regained its power. Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter and brought her into the City of David. This Pharaoh was probably *Shishak*, a King of the XXIInd Dynasty, to whom both Hadad and Jeroboam fled for refuge.

6. *Rehoboam* was invaded by *Shishak* (XXIInd Dynasty), who captured the strong cities of Israel, and carried off the treasures of the house of God at Jerusalem.

7. *Asa* repulsed the attack of *Zerah* [*Osorkon II.* of the XXVth Dynasty].

8. *Hoshea* made alliance with *So* (XXVth Dynasty), which brought upon him the vengeance of Assyria, resulting in the fall of Samaria and the captivity of the ten tribes.

9. *Hezekiah* rebelled against the Assyrian yoke laid on Judah in the days of his father Ahaz, and was aided by *Tirhakah* (XXVth Dynasty), who advanced to withstand the forces of Sennacherib.

10. *Josiah* went forth to oppose the armies of *Necho* (XXVIth Dynasty), who was marching through Palestine on an expedition against Assyria. Manasseh had been taken captive by the Assyrian power, and restored to his throne as a vassal of Esarhaddon, and Josiah, who probably occupied a like position, felt bound to make some show of fidelity to Assyria by attempting to resist the advance of Egypt.

11. *Jehoahaz* was suspected of friendliness towards Assyria, and *Necho* consequently deposed him and sent him bound to Egypt.

12. *Jehoiakim* was appointed by Necho, and the land made tributary once again to Egypt. Jeremiah opposed the Egyptian party in Judah, and urged submission to Babylon, foretelling that his people should serve the King of Babylon seventy years.

Jehoiakim was afterwards attacked by Nebuchadnezzar. Jerusalem was taken, and Jehoiakim slain while vainly looking to Egypt for help.

13. *Zedekiah* was counselled by Jeremiah to yield to the Babylonian power, but rebelled, and formed an alliance with *Hophra* (XXVIth Dynasty).

This unfaithfulness again brought down the avenging armies of Nebuchadnezzar, and Judah was subdued and carried captive to Babylon.

FOURTH EGYPTIAN ROOM.

Objects relating to the Religion and the Domestic Life of the Egyptians.

Bricks made in a mould of clay mixed with straw. Wall case 138.

It will be remembered that after Moses and Aaron went in to Pharaoh with the message of God the only result appeared to be an increase of the severe bondage of the people.

Before this the Pharaoh had provided the people with straw, ready chopped and crushed for the brick-making. Now he commanded the task-masters and officers saying, "Ye shall no more give the people crushed straw to make brick, as heretofore; let them go and gather straw for themselves. . . . So the people were scattered abroad throughout all the land of Egypt to gather stubble" (which they would then have to prepare by crushing it beneath the feet of oxen on the threshing-floor) instead of the ready crushed straw* (Exod. v. 6—12).

The size of the bricks is about 18 inches long by 8 inches wide. They were impressed with a wooden stamp bearing the name of the Pharaoh. Some are stamped with the name of Rameses II., the oppressor of the Israelites.

Earthenware lamps from Palestine, having holes for the wick and for the admission of the oil. Wall case 140—144.

Such were the "lamps" placed on the seven-branched candlestick or lamp-stand in the Tabernacle.

By the term "*candle*" in the Bible we must understand an oil lamp. The word "*lamp*" takes

* See Neil's *Palestine Explored.*

the place of "candle" in the Revised Version: "*Neither do men light a lamp and put it under the bushel, but on the stand*" (Matt. v. 15).

Square standard case L 96, 97.

Chairs, Tables, Couch, etc.

Sir Gardner Wilkinson says of the ancient Egyptians, "In their mode of sitting on chairs they resembled the modern Europeans rather than Asiatics, neither using, like the latter, soft divans, nor sitting cross-legged on carpets. Nor did they *recline* at meals, as the Romans, on a triclinium. When Joseph entertained his brethren, he ordered them to *sit* according to their ages."

Wall case 145—150.

Baskets.

These remind us of the dream of Pharaoh's chief baker, and the three baskets of wicker-work containing the confectionery prepared for the king (Gen. xl. 16, margin).

Inscription recording part of the dream of Amenemhat I.—(XIIth Dynasty).

Dreams were regarded in Egypt with religious reverence, and were often accepted as indications of the will of the gods.

Compare the following instances recorded in Scripture: The dreams of Abimelech (Gen. xx. 3—7); Laban (Gen. xxxi. 24); the chief butler and baker (Gen. xl. 5); of Pharaoh (Gen. xli. 1—8); of Nebuchadnezzar (Dan. ii., iv.); of the wise men (Matt. ii. 12); and of Pilate's wife (Matt. xxvii. 19).

Amongst the Jews also dreams were regarded as vehicles for the revelation of the Divine will. Compare the dreams of Abraham (Gen. xv. 12); Jacob (Gen. xxviii. 12—15); Joseph (Gen. xxxvii. 5—10); Solomon (1 Kings iii. 5); Joseph (Matt. i. 20; ii. 13, 19, 22).

A royal throne.—*Greek or Roman period.*

In case G by itself.

Parts of the throne are overlaid with silver and gold—an art which was employed in making the Tabernacle, whose wooden walls and furniture were overlaid with gold.

Set of lion-headed draughtsmen and box.

Hand-mirrors.

Table-case E labelled "Articles for the toilet."

The mirrors used in ancient times were not made of glass (though the A.V. calls them looking-glasses), but of *highly polished metal.*

When the Tabernacle was constructed, the women voluntarily offered their bronze hand-mirrors, and of them Moses made the "laver of brass" which stood in the court (Exod. xxxviii. 8, R.V.).

St. James refers to the metal mirror and the reflected image which it gave as a type of the word of God and the reflection which it presents to us of what we are (James i. 23, R.V.).

St. Paul points out how imperfect was the reflection given when contrasted with a direct view of the object itself.

We can only now behold "*as in a mirror* the glory of God" (2 Cor. iii. 18, R.V.).

In 1 Cor. xiii. 12 our present imperfect knowledge of God, as compared with the future direct vision of the Deity, is likened to the imperfect reflection of an image *in a mirror* in contrast with a view of the object itself: "Now we see *in a mirror*, darkly, but then *face to face*; now I know in part, but then shall I know even as also I am known" (R.V.).

Cases for stibium, or eye-paint, and bodkins for applying it.

The custom of painting the eyes has always been common amongst Oriental nations.

One of Job's daughters was named "Kerenhappuch," which means "a horn for eye-paint" (Job xlii. 14).

Jezebel is said to have put her eyes in painting when Jehu came to Jezreel (2 Kings ix. 30, margin).

Cf. Ezek. xxiii. 40; Jer. iv. 30 (margin): "Though thou enlargest thine eyes with paint" (R.V.).

Standard case C. No. 2,463. **Ancient model of an Egyptian house.**—(XIXth Dynasty).

It consists of a court and three small store-rooms, with a staircase leading to a room on the roof, belonging to the storekeeper. In the court is a woman making bread.

No 21,804. **Model of a granary with seven bins.**—(XVIII—XIX. Dynasty).

Each bin holding ten measures of grain, the name of which is inscribed over the door in hieratic writing. A figure of the owner carrying a corn-measure is seen in the court.

Egyptian granaries are depicted in the tombs at Benihassan. They consisted of a series of vaulted rooms. The corn was put in through an opening near the top, and drawn out from a door near the base.*

Such doubtless were the "storehouses" into which Joseph gathered the corn during the seven years of plenty (Gen. xli. 56).

In Palestine corn was stored in underground pits† whose narrow mouths were covered over and concealed. "These cisterns not only preserved the grain from insects and mice, but were admirably adapted to conceal it from robbers."‡

Such a method, which is still commonly adopted in Palestine, was unsuitable in Egypt, where, at

* Wilkinson, *Anc. Egns.*, chapter i.
† Jer. xli. 8. ‡ Thompson, *Land and Book*, 509.

the time of the annual overflow of the Nile, the water would probably find its way into the pits.

Terracotta model of a potter's house. No. 22,782

Toys—Dolls, birds, and crocodiles, with movable limbs; balls of porcelain; etc.

Return by opposite side.

Musical Instruments. Table-case A.

Sistra, flutes, trumpets, bells, cymbals, harps, etc.

Royal scarabs, or sacred beetles, in stone, etc. Table-case D.

Worn as charms, or sewn on the linen bandages of mummies.

Signet-rings.

The bezels made in the shape of the sacred beetle, or scarabæus, the emblem of the resurrection and future life.

Seals were used for signing letters or documents (1 Kings xxi. 8), and the mark of a man's seal was *equivalent to his signature.*

The possession of a seal was hence regarded as a *symbol of authority.*

To give a person your own ring entrusted him with power and authority to act in your name.

When the Pharaoh "*took off his ring from his hand, and put it upon Joseph's hand,*" he invested him with his own royal authority* (Gen. xli. 42).

Thus Ahasuerus gave his own ring to Haman, the enemy of the Jews, and afterwards to Mordecai in the day of their exaltation (Esther iii. 10, 12; viii. 2).

In consequence of the power which lay in the possession of a seal, they were kept with the utmost

* In England the Lord High Chancellor is created by the delivery of the Great Seal into his custody.

care, and the highest value was set upon them (Jer. xxii. 24).

One of the signs of the Prodigal Son's restoration to his position beneath the father's roof was *the placing of a ring on his hand* (Luke xv. 22).

Table-case H.

Sacred eyes and breast ornaments for mummies.

The eye of Osiris—symbol of the all-seeing presence of the god.

Observe on the walls

Paintings representing the Pharaoh Rameses II., the supposed Pharaoh of Israel's oppression, slaying his enemies.

For details see Appendix A.

THIRD EGYPTIAN ROOM.

Here are—

Table-case K on the left hand.

Yokes of wood carried across one shoulder.

At either end were borne *burdens* of bricks, etc., attached by *bands* of leather to the yoke.

The term "*yoke*" signifies the burden laid upon a subject (1 Kings xii. 4, 9—11).

"An *iron* yoke" indicates a bondage of unusual severity (Deut. xxviii. 48).

To "*break a yoke*" means to give deliverance and liberty (Isa. ix. 4).

We read also of the *yoke of affliction* (Lam. i. 14).

It was to Oriental people, who were so familiar with the yoke and its heavy burden, too often laid by despotic rulers even upon the feeble and aged, that our Lord addressed the words "Come unto Me, all ye that labour and are heavy laden. *Take My yoke upon you*, and learn of Me, . . . *for My yoke is easy, and My burden is light*" (Matt. xi. 29, 30).

Long box with flint-tipped arrows.

Short sticks with which the bastinado was administered.

Corporal punishment has always been inflicted with the greatest severity in the East.

Egyptian overseers urged on their labourers by the free use of the stick, and the "taskmasters" set over the Hebrews by the Pharaoh were armed with it (Exod. i. 11—14; iii. 7; v. 13—19). This is represented in a picture of foreign slaves making bricks 200 years before the Exodus.

The number of stripes permitted in Israel was limited by the Law to forty (Deut. xxv. 2, 3), and "forty stripes save one" was the limit observed by the Jews in later times in their care not to transgress the letter of the Law (2 Cor. xi. 24).

Mummy linen. Beneath.

The finest specimens have in each inch 152 threads in the warp and 71 in the woof.

As much as from 400 to 700 yards of bandages were employed for one mummy. Egypt was famed for its manufacture of fine linen (Ezek. xxvii. 7).

Fine linen was procured for Solomon from Egypt (1 Kings x. 28).

It was used for the dress of the Egyptian priests, and, by God's command, for that of the Levitical priesthood (Lev. xvi. 4).

To be clothed in fine linen was a luxury of the wealthy (Luke xvi. 19).

Joseph and Mordecai in their exaltation were arrayed in fine linen (Gen. xli. 42; Esther viii. 15).

For its purity it is made an image of the righteousness of the saints (Rev. xix. 8).

Figures of deities in the form of animals sacred to them. Wall-cases 59—80.

The gods were worshipped under the form of animals, which were supposed to be incarnations

of the souls of the deities. See notes on the mummies of sacred animals.

On wall facing windows. **A portion of a box or chapel of a sacred ark.**

These *arks* were often overlaid with gold, as was the Jewish "Ark of the Covenant." They contained the figure or emblem of some deity.

Sometimes two figures stretch out their wings over the emblem, reminding us of the cherubim on the Jewish ark "overshadowing the mercy-seat."

Egyptian arks were carried by poles on the priests' shoulders, and the same method was employed amongst the Hebrews.

The poles were passed through rings let into the four corners of the base of the Ark. It was thus raised above them, so that they should not touch it with their hands.

From Num. iv. 15, 2 Sam. vi. 6, 7, it appears that whoever touched the Ark endangered his life.

Table case F. **Tools.**—Chisels, mallets, adzes, saws, etc.

Agricultural and trade implements.

Underneath. **Cow-horn flask for holding oil (1 Sam. xvi. 1).**

At the end. **Wooden stamps to impress inscriptions containing the king's name on the bricks.**

These carry us back in thought to the brickfields of Egypt and the bondage of the Israelites.

Table case B. **Armour and weapons.**

Wall-cases 56 end of room. **Head-rests or pillows for the dead.**

Processional arks for sepulchral vases.

Mummies of sacred animals.

Wall cases near the windows each end of the Room No.48—53 No.86—91

Beasts, birds, insects, and fishes were worshipped in various parts of Egypt, and were embalmed and buried at death.

Heads of the sacred bull Apis, etc.

The bull and cow were worshipped throughout Egypt, and bulls especially in Heliopolis and Memphis.

It was possibly this sacred animal that Aaron and Jeroboam imitated when they made the golden calves, and we may remember that they had both lately come out of Egypt (Exod. xxxii. 1, etc.; 1 Kings xii. 28—33).

The ox, sheep, and goat were sacred in Egypt, and to kill a sacred animal was regarded as a great crime.

Hence, when Israel was to sacrifice to God, the animals could not be slain *in Egypt*, in the sight of those who worshipped them. Moses was therefore told to ask Pharaoh to let the people go three days' journey into the wilderness that they might sacrifice to the Lord (Exod. iii. 18).

After the plague of flies, Pharaoh called for Moses, and said, "Go ye, sacrifice to your God *in the land*," and Moses said, "It is not meet so to do; for we shall sacrifice *the abomination of the Egyptians before their eyes*, and will they not stone us?" (Exod. viii. 25—27).

If the Egyptians had witnessed the slaughter of sacred animals in the land, their anger would have been aroused, and the act would have probably led to an attack upon the Hebrews.

The turning of the rod of Aaron into a *serpent*, the plague of *frogs* and of the *murrain*, by which so many of the cattle of the Egyptians were lost, and the death of the firstborn, which extended to the cattle, were so many blows aimed at this worship of animals. God declared, "*Against all*

the gods of Egypt will I execute judgment" (Exod. xii. 12; see also Exod. xx. 4; Deut. iv. 15—20; Ps. cvi. 19, 20; Ezek. viii. 10; Rom. i. 23).

Under the windows. **Facsimile of the Papyrus of Ani,** scribe of the sacred revenues of all the gods of Thebes and administrator of the granaries of the lords of Abydos. With hieroglyphic text of the "Book of the Dead" (B.C. 1350).

The original dates from the time of Moses, and yet the colouring is as bright as is here represented.

Observe No. 3, *vignette.*—"The Judgment Scene." An enlarged painting of this vignette will be found in the First Egyptian Room. A description is given in the Appendix.

Observe No. 35, *vignette.*—"The Agricultural Labours of the Unseen World," in which it was believed that the sepulchral (Shabtiu) figures buried with the mummies would assist.

Wall-cases 91, etc. **Mummied animals.**

Ibis, scorpion, snake, fish, crocodile, cat, etc.

Table-case G. **Sandals, made of palm leaves and fibre.**

Ancient shoes consisted of a sole of leather or of papyrus, bound to the foot by a thong or "*latchet.*" Hence only the sole of the foot was protected, and it was therefore necessary to *wash* the feet which had been soiled by the dust of a journey on entering a house (Gen. xix. 2).

The duty of removing the sandals and washing the feet devolved upon the lowest amongst the servants.

John the Baptist confessed that he was unworthy even to perform this—the act of the lowest menial—for one so great as the Messiah: "*whose shoe's latchet I am not worthy to unloose*" (John i. 27).

Ps. lx. 8 describes the countries of Moab and Edom as being forced to submit to the lowest

subjection, and as slaves to perform these menial duties: "Over Edom will I cast out my shoe."

When our Lord washed the feet of the disciples, it was an act symbolical of His lowly life of service, who came "*not to be ministered unto, but to minister*," who "*took upon Him the form of a servant*" (John xiii. 4, 5; Phil. ii. 7).

Sandals were removed as a mark of respect for holy places (Eccles. v. 1). Moses at the burning bush (Exod. iii. 5) and Joshua before the captain of the host of the Lord were commanded to put off their shoes from off their feet (Josh. v. 15).

The removal of a shoe from the foot appears to have been also a sign of the transfer or renunciation of property or of rights (Ruth iv. 7).

Shoes were not worn in the house, and the feet of our Lord at the feast in Simon's house were uncovered when Mary anointed Him (John xii. 3).

A special command enjoined that an exception should be made at the Passover, and that the paschal lamb should be eaten "*with their shoes on their feet*" (Exod. xii. 11).

Specimens of food and fruits.

Standard-case E.

Table bearing offerings of ducks and cakes found in a tomb.

Top shelf.

These funeral offerings were placed in the outer chamber of the tomb, or the sepulchral chamber, for the nourishment of the double or wraith of the deceased, which was "supposed to be able to eat and to drink."

"Similar offerings '*for the dead*' were strictly forbidden by the law of Moses; and it was doubtless the Egyptian custom that the Hebrew legislator had in view when he introduced this wise prohibition." *

* *Wilkinson.* See Deut. xxvi. 14, where the Israelite is directed to make this avowal before the Passover in the year of tithing, "I have not eaten thereof in my mourning . . . *nor given aught thereof for the dead*," possibly with reference to this custom of placing food in tombs. See Septuagint *in loc.*

Case C. **Egyptian wig, glass pot for eye-paint, comb, bronze mirror, and iron tweezers.**—XVIIIth Dynasty. *About* B.C. 1500.

In Egypt it was customary to shave the head, and to cover it with an artificial wig. The face was also shaved, and to neglect this custom made a man a subject of reproach. The Egyptians also adopted the curious custom of attaching a false beard to the chin.

Amongst the Hebrews, however, the beard was regarded with veneration, and any insult to the beard was looked upon as the greatest indignity that could be inflicted (2 Sam. x. 4, 5).

The Hebrews were forbidden to "*mar the corners*" of the beard, or to "*make baldness upon the head*" (Lev. xxi. 5).

Only in times of mourning the hair was shaved or plucked out (Isa. xv. 2; Jer. xlviii. 37).

When Joseph was called to stand before Pharaoh, he observed the customs of the country, and "*shaved himself and changed his raiment*" before he went into the king's presence (Gen. xli. 14).

Table-case A, 5. No. 5,849 *a*, **Wax-covered tablet for writing on.**

Similar to that mentioned in Luke i. 63.

Zacharias asked for a writing-table (*tablet*, R.V.).

A 4. **Specimens of papyrus, and a sealed papyrus roll.**

A 3, etc., on the other side. **Scribes' pallets.**

In the lower part of the pallet is a groove, in which the writing pens, made of reed, were placed.

The Greek word for "*pen*" in 3 John 13 means a reed, showing that at that time pens were made of this material. They were pointed with a knife (Jer. xxxvi. 23).

In the upper part of the pallet are two depressions or wells for red and black ink.

Scribes held an important position. They were learned men who acted as secretaries to the king, writing his letters and drawing up the royal decrees, numbering his forces (Jer. lii. 25), managing his finances, superintending his fortifications (Isa. xxxiii. 18), and recording the number of prisoners and the amount of spoil after a victory (2 Kings xxv. 19).

Pallets are sometimes dedicated to Thoth, the god of wisdom.

Dr. Kay gives this note on Isa. xxxiii. 18:—"The wise and learned secretaries—representing policy, finance, and military art—had done their utmost, and had been compelled to confess their impotence; then it was that the 'power of God' and the 'wisdom of God' were manifested to save them that believed His word, as Hezekiah did."

"The presence of a scribe was needed to draw up the document without which no bargain of consequence was made."—*Wilkinson.*

The "*officers*" (literally *scribes*) whom Pharaoh set over the Hebrews had to keep the *tale*, or number, of the bricks (Exod. v. 6—8). We have many notes of the tales of bricks in the Egyptian papyri of the time of the Exodus.

THE SECOND EGYPTIAN ROOM.

Models of funeral boats.

Case X. Right-hand side.

The mummy was conveyed across the river to the cemetery in a funeral boat. The *tables* were for the offerings for the dead.

Right hand on entering.

Sepulchral figures of deities inscribed with a prayer or other formula.

Wall-cases 35—39.

In case 38 is shown a pedestal of one of these figures, in a recess of which is seen a roll of

papyrus — a secret hiding-place for the sacred record.

Wall-cases 30—33.

Sepulchral vases for holding the internal portions of the body placed in the tomb with the coffin.

A set consisted of four, and the lids were made in the shape of the four genii of the dead, having the heads of a man, an ape, a jackal, and a hawk.

(For a translation of the inscriptions see Appendix G.)

Wall-case 29.

Models of coffins and mummies.

These were probably shown to mourners by the embalmers as specimens of the various methods of preparing the dead for burial.

They also remind us of the *model of the dead* carried round at banquets, to bring to remembrance the shortness and uncertainty of life.

It is, however, thought by some that these were *actual* coffins, made to contain the sepulchral figures deposited in the tombs with the mummies.

Wall-cases 28, etc.

Shabti, or sepulchral figures, deposited in the tombs with the mummies.

The deceased is represented in the form of the god Osiris holding a *hoe* and *pickaxe*, and the cord of a square basket slung on the shoulder or nape of the neck.

It was supposed that these figures would assist the deceased in the agricultural labours of the unseen world—ploughing, sowing, reaping, etc.

They are generally inscribed with the sixth chapter of the "Book of the Dead," which contains a conversation between the deceased and the figures. The deceased addresses the figures, and says, "*O Ushabtiu, if there is any work apportioned to be done by Osiris in the under-world, may all*

obstacles be removed for a person according to the desire." The figures answer, "*Here I am, ready whenever ye call.*" The deceased replies, "*O Ushabtiu, be ever watchful to work, to sow the fields, to water the canals, and to carry sand from the west to the east.*" The figures answer, "*Here I am, ready when ye call.*"—*Budge*, Catalogue of Harrow School Museum, p. 34.

The inscription has also the name and quality of the deceased, with the usual presentation of offerings for his soul to Osiris.

Coffin of Soter. Case U.

On the top is a delineation of the judgment scene.

Mummy of Anch-Hapi, a funeral musician. —B.C. 300. Case Q.

On the vaulted top of the coffin is painted the mummy passing to the sepulchre in the funeral boat.

A pair of the musician's bronze cymbals are laid on the mummy.

Mummy of Heru-net-atef (*Ptolemaic period*). Case N.

Under the sandals are representations of the enemies of Egypt. This symbol of subjection is familiar to us from the language of St. Paul in 1 Cor. xv. 25: "He must reign till He hath *put all enemies under His feet.*"

Embalmed arm with signet-ring on the finger. Wall-case 7. No. 6705 left hand of door.

Royal signets, such as the Pharaoh placed on the hand of Joseph, can be seen in the Fourth Egyptian Room, Case D.

FIRST EGYPTIAN ROOM.

Coffins, Mummies, and other Objects relating to Death and Burial.

Amongst the Egyptians it was believed that the soul was immortal, and, as some believe, that after it had passed through a series of transformations it returned to its original body. The elaborate process of embalming would thus be designed for the preservation of the body for this return of the soul.

It is remarkable that no direct reference is made in the Pentateuch to the immortality of the soul. Wilkinson says, "Moses abstained from making any very pointed allusion to the future state of man, because it would have recalled the well-known judge of the dead (Osiris) and all the funeral ceremonies of Egypt, and have brought back to the minds of the people those very superstitions from which it was his great object to purify them." *

When the patriarch *Jacob* died in Egypt, "Joseph commanded his servants the physicians *to embalm his father, . . . and forty days were fulfilled for him,* for so are the days of those which are embalmed, and the Egyptians mourned for him threescore and ten days" (Gen. l. 2, 3).

And when *Joseph* died, "*they embalmed him, and he was put in a coffin in Egypt*" (Gen. l. 26).

The process of embalming was as follows :—

A line was cut open on the right side, and the internal parts removed, and after being prepared they were placed in four sepulchral vases dedicated to the genii of Hades.

The brain was then extracted, and the body soaked in natron salt for forty days (at Thebes for seventy days).

Linen bandages were now wound round the body, and spices, balm, and myrrh—such as the Ishmaelite merchants to whom Joseph was sold were carrying down into Egypt—were inserted.

* Cf. Dean Stanley's *Jewish Church*, i. 156.

Charms and ornaments were also interspersed among the linen bands.

No less than 400 yards of bandages were often used for one mummy, and sometimes even as much as 700 yards.

The mummy was now placed in a coffin made of cedar or sycamore wood, a stone case or sarcophagus enclosing the inner coffins of wealthy and royal persons.

Amongst the Jews a far simpler method sufficed. The body was wrapped in linen grave-clothes, spices and ointment being distributed amongst the folds of the linen, and the burial took place without delay (John xix. 39, 40, xii. 3—7; 2 Chron. xvi. 14).

Left hand on entering.

Part of the body found in the coffin of Men-kau-Ra (Mykerinos) in the Third Pyramid at Gizeh.—B.C. 3633. *IVth Dynasty.* Case A.

Coffin of Men-kau-Ra, builder of the Third Pyramid at Gizeh. Wall-case I.

This coffin is fully *5,000 years old.*

The vessel in which it was being conveyed to England was wrecked, and the stone sarcophagus lost, but this coffin was washed ashore near Gibraltar and recovered.

The inscription reads, "*Osiris, King of Upper and Lower Egypt, Menkaura, the ever-living, born of Nut. . . . O King Menkaura, living for ever.*"

Observe that the king is *called by the name of Osiris*, the god of the dead. This was the honour of all who were considered worthy at the judgment —they *took the form of Osiris*, and were addressed as *one with the deity.*

Compare with this the Bible doctrine that Christ's redemption restores man to the image of God.

(The cast of a statue of this king can be seen in the Northern Vestibule downstairs.)

Wall-cases 17, 19, 20.

Wooden coffins decorated with a picture of the judgment scene.

The judgment of the soul took place before Osiris, the judge of the dead. He is represented seated on his throne, attended by forty-two assistant judges. The heart of the deceased is weighed in balances against the image of truth or righteousness. The jackal-headed *Anubis* and the hawk-headed *Horus* superintend the balance, and the ibis-headed deity *Thoth* records the result on a pallet. The deceased is led before the judge by *Anubis*.

On the end wall.

Painting representing the judgment scene, enlarged from a vignette in the Ani Papyrus.

(For detailed description see Appendix F.)

Photographs of the mummies of Seti, Rameses II., etc.

About forty mummies were discovered in 1881 at Deir-el-Bahari, in a small chamber in the heart of the mountains. They include kings, queens, and priests, and had been transferred for safety to this secret hiding-place during some foreign invasion. In date they range from the XVIIth to the XXIst Dynasties, and some were consequently embalmed 3,500 years ago. They are now in the Boulak Museum, Cairo.

(For full details see Appendix B.)

Under the windows.

Papyrus of Mutnetem, a queen.—*XIXth Dynasty.*

It represents the judgment scene. The actions of the deceased are being weighed in the balance before the judge Osiris. See notes on the judgment scene in Appendix F.

On the walls.

Painted casts representing Seti I., King of Egypt, engaged in Battle, and Menephthah, the supposed Pharaoh of the Exodus.

The visitor must now return to the Second Egyptian Room, pass out to the landing, and turn to the left.

THE SECOND NORTHERN GALLERY.—THE PHŒNICIAN ROOM.

During the reigns of David and Solomon the relations between the Phœnicians and Jews were of a friendly character (1 Kings v. 1—18).

Hiram, King of Tyre, assisted Solomon in the building of the Jewish Temple, and in his trading expeditions to India (1 Kings ix. 11—14, 26—28; x. 22).

When Ahab married Jezebel, the Sidonian princess, the worship of the Phœnician god Baal was established in Israel.

Cast of the Moabite stone.—*Date about* B.C. 900.

This is the oldest Hebrew inscription at present known.

It was found at Dibhan (Dibon), in the land of Moab, in 1868, and contains the record of *Mesha, King of Moab*, of whom we read in 2 Kings iii. 4, 5, that he "was a sheepmaster, and rendered unto the King of Israel an hundred thousand lambs. . . But it came to pass *when Ahab was dead that the King of Moab rebelled.*"

His successful revolt is commemorated on the stone.

It speaks of *Omri*, King of Israel, and the oppression inflicted by him and his successor (Ahab).

It is called a "*stone of salvation*," and reminds us of the "*stone of help*" (Ebenezer) set up by Samuel.

The *language and phrases* are similar to those of the Old Testament; *e.g.*, Mesha ascribes his success to his god Chemosh, and Chemosh is made to say to Mesha, "Go and take Nebo."

The *forms of the letters* are those used by the prophets of Israel.

"'*Jehovah*,' the covenant name of the God of Israel, occurs, showing that the Jewish refusal to pronounce it did not exist as yet, and that the name under which God was worshipped in Israel was known to the nations round about."—*Prof. Sayce.*

(The translation is given in Appendix C.)

Cast of the Siloam inscription.—*Date, about* B.C. 700.

It describes the excavating of a rock-cut tunnel, 1,200 cubits long, to conduct the waters from the spring to the pool of Siloam.

The work was commenced simultaneously at the two ends, and the workmen met in the middle.

From the form of the letters it is thought that it cannot be very much later than the inscription on the Moabite stone.

Probably it belongs to the time of Hezekiah, who is stated in 2 Chron. xxxii. 30 to have "*stopped the upper watercourse of Gihon and brought it straight down to the west side of the city of David.*"

In 2 Kings xx. 20 Hezekiah is also said to have made a pool *and a conduit*, and to have "*brought water into the city.*"

(An account of the exploring of the tunnel, and a translation of the inscription will be found in Appendix D.)

Descend by the staircase from the landing. Halfway down the best view is obtained of the cast of

The colossal head of Rameses II., the supposed oppressor of the Israelites.

This cast is taken from one of the four vast figures cut in the face of the cliff at Ipsamboul.

From the crown to the foot they measure 66 feet (*i.e.*, about the height of an ordinary church tower).

The ear is 3 feet 5 inches in length.

THE NORTHERN VESTIBULE

(at the foot of the staircase)

contains the earliest of the Egyptian monuments. These are the most ancient sculptures in the Museum, and belong chiefly to the IVth and XIIth Dynasties*—about B.C. 3766—3600 and 2466—2266.

Outer casing stones from the Great Pyramid. Left wall No. 56. *a, b, c.*

The IVth Dynasty built the most famous Pyramids.

Cast of a stone coffin of an official of Kheops, the builder of the Great Pyramid.

Cast of a statue of Khephren, builder of the "Second" Pyramid at Gizeh.

Cast of a statue of Menkau-Ra, builder of the "Third" Pyramid at Gizeh.

The XIIth Dynasty made the vast reservoir called Lake Mœris for the storage of the waters of the Nile during the annual inundation.

Amenemha III. was the first king who thus sought to avert the recurrence of famine. It will be remembered that it was a *famine* in Canaan which caused Abraham to go down into Egypt (Gen. xii. 10).

See Historical Chart, p. 23.

It is generally supposed that *Abraham's visit to Egypt took place after the XIIth Dynasty.*

A sepulchral painting at Beni-hassan, on the

* There are also some very early Chaldean small sculptures, etc.

Nile, depicts the arrival of a Shemite chief and his thirty-six dependents during this period, and affords a striking parallel to the reception accorded to the patriarch Abraham at the court of Egypt.

When Abraham went down into Egypt the Pyramids had probably been already standing at least 1,000 years.

THE NORTHERN EGYPTIAN GALLERY.

Right and left of the entrance. On the north wall.

False doors of a tomb chamber.—*IVth Dynasty.*

Egyptian tombs consisted of a chamber, or series of chambers, excavated above ground in the face of the cliff, at the end of which stood *the false door*. Behind this was the deep shaft, cut downwards through the rock to the depth of about 50 feet, and forming the only communication with the sepulchral vault where the mummy was laid.

It was supposed that through the false door the "*ka*," or "double," or "wraith," of the deceased passed to and fro between the vault and the outer chamber.

Oblations of food were laid in the outer chamber by the relatives, who assembled there from time to time; and when the food was removed by the priests it was concluded that it had been consumed by the "ka" of the deceased.*

The monuments in this gallery follow in chronological order, beginning with the *XVIIIth Dynasty*, which intervened between the time of Joseph and that of Moses, down to the period when Egypt was ruled by the Greeks and by the Romans.

Many think that *Joseph was viceroy of Egypt during the reign of Apepi*, a king of the *XVIIth Dynasty*. See Chart.

This king was one of the "Hyksos," or "Shepherd Kings," which race is supposed to have been on the throne for a period of 500 years.

* Ebers. Cf. Mr. Budge's *Dwellers on the Nile*, p, 150.

They were expelled by Ahmes, the first king of the *XVIIIth Dynasty*, and a time of great prosperity followed, when many great edifices were erected at Thebes.

Colossal head of Thothmes III.—B.C. 1600. *XVIIIth Dynasty.* In the centre of the gallery. No. 15.

Thothmes was the maker of the obelisk called "*Cleopatra's Needle*," now placed on the Thames Embankment. The *central* columns of its inscription are by this king; the *outer* columns were added by Rameses II. some 200 years later.

He was a great conqueror, and the walls of the temple at Karnak record his expedition into Palestine, with lists of the cities and tribes subdued. The names are Hebrew, and many may be recognised in the geography of Palestine.

Thothmes wears the double crown of Upper and Lower Egypt.

Arm of a statue. No. 55.

Portion of the beard of the Sphinx. No. 58. In glass case.

The sphinx is a man-headed lion. It represented the god Harmachis, or the sun on the horizon, and was cut out of the living rock during the IVth Dynasty or earlier.

Urœus, or serpent, from the head of the Sphinx. No. 443.*

The asp was the emblem of royalty, and hence appears in the head-dress of Egyptian monarchs.

Painting representing war-chariots. No. 176. On the left wall. Under fourth window.

Chariots were made of wood in Egypt (Ps. xlvi. 9).

A "second chariot" always accompanied the king, in case of any accident or emergency.

Joseph was permitted, as viceroy, to occupy the second chariot (Gen. xli. 43).

Josiah is said to have had a "second chariot" in attendance (2 Chron. xxxv. 24).

At the Exodus, Pharaoh pursued after the Israelites with 600 chosen chariots and all the chariots of Egypt, and *captains* over every one of them (Exod. xiv. 7).

The Hebrew word for "captain" is derived from the number *three*, and may indicate that three persons rode in each chariot. In 2 Kings ix. 25, Jehu and Bidkar are said to have ridden behind Ahab—possibly in the same chariot—when he drove down from Samaria to Jezreel to take possession of the vineyard of Naboth.

In Deuteronomy it is commanded that the Israelite king "shall not multiply horses to himself, nor cause the people to return to Egypt to the end that he should multiply horses" (Deut. xvii. 16).

The Hebrews were to be a nation of *infantry*, and were not to imitate the customs of the despotic monarchies of the nations around, whose chief strength lay in their chariots and horses (Ps. xx. 7).

David and Solomon, however, disregarded this prohibition (2 Sam. viii. 4, x. 18; 2 Chron. i. 14).

The cost of a chariot is given in 1 Kings x. 29 as 600 *shekels* = from £40 to £90.

Egyptian feast.

Wall-paintings. Nos. 179, 181.

The guests are represented in a *sitting* posture, in accordance with Egyptian custom. See Gen. xliii. 32, 33: "Joseph's brethren *sat* before him."

The Greeks and Romans *reclined* on couches at meal-time, and it is evident that the Jews in the time of our Lord *reclined* at meals (John xiii. 23; xxi. 20, R.V.). The misleading term of the A.V. "*sitting at meat*," is replaced by "*reclining*" in the R.V.

Musicians were present at feasts; cf. 2 Sam. xix. 35; Isa. v. 12.

Head of a colossal ram from Karnak.—B.C. 1466. In the centre of the gallery.

The sheep was a sacred animal, and the god *Kneph* was represented with the head of a ram.

THE CENTRAL SALOON OF THE EGYPTIAN GALLERIES.

Monuments of the famous XIXth Dynasty, under which the Israelites are supposed to have served their hard bondage, and from which they were liberated at the "Exodus."

According to this view Israel's oppression began under *Rameses II.* (see Chart), who, fearing lest the enslaved nation might some day side with an invader, "made their lives bitter with hard bondage," set over them taskmasters to afflict them with their burdens, and commanded that all the male infants should be cast into the river. At the court of Rameses II. Moses was brought up.

Rameses II. continued to afflict Israel, and when Moses struck the first blow in their behalf, "sought to slay him; but Moses fled from the face of Pharaoh, and dwelt in the land of Midian."

For this monarch the Israelites built the treasure-cities *Pithom* and *Raamses.*

The death of Rameses II., after his long reign of 67 years, is mentioned in Exod. ii. 23; and on the return of Moses after 40 years *Menephthah,* the son of Rameses II., was on the throne. It was probably he who refused to let Israel go, and on whom the ten "plagues" fell.

Granite statue of Rameses II., the supposed Pharaoh of the oppression.—*About* B.C. 1333. On the left between the columns. No. 61

Colossal head of Rameses II. On the right. No. 19.

Cast of a Sphinx with the head of one of the Hyksos, or "Shepherd Kings."

The Hyksos were a foreign race, who came from the East and took possession of the whole of Egypt. It is probable that Joseph entered Egypt, and was advanced to the high position of viceroy during the reign of one of these kings. Joseph was sold to Potiphar, who is twice styled "an Egyptian," which is natural if the country was then under the rule of foreign conquerors.

This may also account for the willingness of the Pharaoh to permit Jacob and his households to settle in the land of Goshen. To the *Egyptians* "every shepherd was an abomination;" but in introducing his father and his brethren to the "Shepherd King," Joseph did not hesitate to declare that they were shepherds, and that they had brought their flocks and herds with them (Gen. xlvi. 31—34).

In the centre. No. 9. **Fist of a colossal figure.**

SOUTHERN EGYPTIAN GALLERY.

In the centre. No. 74. **Large stone scarabæus, or sacred beetle.** Symbol of Cheper, the creative power.

Right-hand side. No. 110. **Upper part of a group representing a priest and his wife.**—*XXth Dynasty.*

During the XXth Dynasty Egypt was depressed, and this accounts for the fact that little mention occurs of Egypt in Joshua, Judges, or Samuel.

David and Solomon raised the kingdom of Israel to the acme of its prosperity during the XXIst Dynasty, when Egypt and Assyria* were in a state of decline.

Nos. 517, 63. **Two statues of the cat-headed goddess Sckhet or Pasht.**—*XXIInd Dynasty.*

These bear the name of *Sheshonk I.*, the *Shishak* of the Bible.

* See notes on p. 8.

It was in his reign that *Jeroboam*, the adversary of Solomon, fled to the Egyptian court until the death of the Jewish monarch.

Shishak came up against Jerusalem in Rehoboam's reign, and took the fenced cities which pertained to Judah (*2* Chron. xii. 1—4) (B.C. 966).

At Thebes, on a bas-relief, is a list of the cities taken by Shishak, amongst which occurs "*Judah-melek*," which many consider to be the royal city of Judah, *i.e.*, Jerusalem. Many of the names are identified as belonging to Judah, but some are names of Levitical cities in the *northern* kingdom of Israel, which, though in the dominions of Jeroboam, may have remained faithful to Rehoboam and the worship of God at Jerusalem.*

[This is the only *direct allusion* to Jewish history at present discovered on the monuments of Egypt.]

Statue of the god Hapi, or the Nile. No. 8.

The Nile was one of the main objects of worship throughout Egypt, and the first "plague," by which its waters were turned into blood, was a blow aimed at this worship of the sacred river.

Thus did the God of the Hebrews manifest his supremacy over all the gods of Egypt.

Colossal figure of Osorkon II.—B.C. 866. On the left.
XXIInd Dynasty.

This king may be the *Zerah* of 2 Chron. xiv. 9—13, who attacked Asa, King of Judah, and was repulsed.

[With the Egyptian King Shabaka ("So"), of the *XXVth Dynasty* (B.C. 700), Hoshea, the last King of Israel, made an alliance, seeking to throw off the Assyrian yoke; this led to the siege of Samaria by Shalmaneser and to its capture by Sargon, and to the final captivity of the ten tribes.

* See Dr. Walsh's *Echoes of Bible History*, p. 226.

Right-hand side. No. 111.

Statue of Apries, probably the Pharaoh-Hophra of the Bible.—B.C. 591. *XXVIth Dynasty.*

Two kings of this dynasty are named in the Bible: *Necho*, who was advancing against the kingdom of Assyria at Carchemish when *Josiah*, King of Judah, went out to withstand him, and fell at the battle of Megiddo (2 Chron. xxxv. 20—24), and *Hophra*, who upheld *Jehoiakim* and *Zedekiah*, Kings of Judah, in their resistance to Babylon.

The site of Hophra's house at Tahpanhes, where the Jews settled in the time of Jeremiah, has been discovered (Jer. xliii. 5—10; xliv. 1).

Both Jeremiah and Ezekiel foretold the fall of Egypt, and it was not long before their words were fulfilled.

In the second compartment from the further end of the gallery are the monuments of the Ptolemaic or Greek period, during which the Hebrew Scriptures were translated into the Greek language, by the Alexandrian Jews, that the knowledge of God, hitherto committed to the custody of the Jews, might be developed and spread abroad amongst all the nations of the earth.

In the centre.

The Rosetta Stone.—B.C. 198.

Containing an inscription in three different characters in honour of Ptolemy Epiphanes:—

(1) Hieroglyphic; (2) Demotic, or writing of the people; (3) Greek.

By the help of this stone the first step to the interpretation of the hieroglyphic writing was made by Dr. Young, and the discovery was completed by Champollion.

The *celebration of the king's birthday* is mentioned, reminding us of Gen. xl. 20, where Pharaoh is said to have made a feast on his birthday to all his servants. Also the *custom of carrying shrines*, containing images of the gods, in

procession. These shrines resemble the Jewish Ark of the Covenant, which was borne in like manner upon the shoulders of the priests by means of long staves passing through metal rings fixed at the base of the corners.

Reference is made to the bearing of images in solemn procession in Jer. x. 3—5; Amos v. 26: "Ye have *borne* the tabernacle" (R.V. margin, "*shrine*") "of your Moloch and Chiun, your images." Cf. Isa. xlvi. 6, 7: "*They bear him*" (the god) "*upon the shoulder;* they carry him, and set him in his place, and he standeth."

THE ASSYRIAN TRANSEPT.

When the prophecy of *Nahum* was written, foretelling the utter destruction of Nineveh, "the world had never witnessed or imagined such an overthrow of a great city; yet it came to pass that the great Assyrian Empire, after having been supreme in Asia for 300 years, was overthrown by the united forces of the Babylonians and Medes" (*Speaker's Commentary* on Ezek. xxxi. 3—17.) Compare notes on p. 8.

The *smaller* antiquities of Assyria have been already described. For a historical chart see under Assyrian Room.

We are now about to examine the *large* monuments, and these will be described in chronological order (beginning, as in the Egyptian monuments, with the most ancient), *with the exception of the specimens from Khorsabad before us.* These must be considered *first.*

Left-hand compartment.

In the Khorsabad* compartment are contained the monuments from Sargon's palace, and a glance at the Table of Assyrian History (p. 9) will show that in point of date they ought to *follow*—not precede—those in the Nimroud galleries.

* This group of ruins is supposed to have once formed part of the great city of Nineveh. Khorsabad was called Dûr-Sargina by the Assyrians.

No. 824. **A large bas-relief of King Sargon, in conference with his commander-in-chief.—B.C. 722—705.**

The name of Sargon, King of Assyria, occurs *once* only in the Bible (Isa. xx. 1), and it was formerly supposed that he was not mentioned in any profane history. Bible students were, therefore, long perplexed by this solitary mention of an unknown king, and it was imagined that Sargon should be identified with one of the other monarchs whose names are familiar to us.

The truth and accuracy of the Bible record are now, however, established, and it is found that Isa. xx. 1 needs no apology or explanation. Sargon's name has been recovered, and his annals bring him before us as one of the most powerful of Assyrian kings.

According to the annals of Sargon, the *siege of Samaria* was concluded by him, and he was the "King of Assyria" who carried off its inhabitants into exile.

It appears at first sight from 2 Kings that *Shalmaneser IV.* was the conqueror of Samaria, but it is now certain that he only began the siege which Sargon completed. The account in Kings, after naming Shalmaneser once, drops his name altogether, and afterwards *four times* the conqueror is styled merely "*the King of Assyria*" (see 2 Kings xvii. 1—6).

Also in the second account (2 Kings xviii. 9—11) there is another hint that Shalmaneser did not take Samaria, for the phrase is changed thus: "He" (Shalmaneser) "came up against Samaria and besieged it;" and in the following verses, "and at the end of three years *they* took it, and the *King of Assyria* did carry away Israel into Assyria." "*They*" means the Assyrians, under his successor Sargon.

Two colossal human-headed bulls. Nos. 839, 811. Right-hand compartment.

Entrances to Assyrian palaces were flanked on either side by these immense sculptures, which stood as guardians of the threshold. An inscription behind the bulls gives the name of Hezekiah, and says that thirty talents of gold were appointed for his tribute (2 Kings xviii. 14).

The bulls, being double reliefs and not statues in the round, are each provided with *five* legs, so that they may appear perfect when viewed from either side or front.

These composite creature-forms appear to have been an attempt to embody in one figure the union of intellectual and physical power.

The human *head* signifies the power of intellect, the *wings* of the eagle and the *body* of the bull the physical powers.

Turning to the Bible, we find Ezekiel and Daniel describe strange figures of a similar form.

Ezekiel was living in Babylonia, where he would be familiar with these composite animal forms (Ezek. i. 1), and his descriptions of *the cherubim* are brought to our recollection by the sight of these ancient monuments.

The cherubim had the likeness of a *man*, every one had four faces and four *wings*, their feet were straight feet, and the *sole of their feet was like the sole of a calf's foot* (Ezek. i. 4—12).

Daniel also, who lived as a captive in Babylonia, narrates his vision of the four great beasts, and describes a *lion with eagle's wings* (Dan. vii. 2—4, etc.).

Having thus anticipated the history in consequence of the position of the sculptures of Sargon, we go back to the *earliest* of the monuments of Assyria, and follow on according to chronological arrangement.

High-arched slab with bas-relief of Assur-nazir-pal.—B.C. 885. On the left side. No. 847.

From Nimroud, the ancient Calah.

This king is not mentioned in the Bible, but he is *the first who revived Assyria, and so strengthened the kingdom that it became for the first time a cause of anxiety and alarm to Israel.*

Before this great revival, when Assyrian power was at a low ebb, occurred the climax of Israelite prosperity, when *David and Solomon* extended the kingdom and built the Temple.

All this would have been impossible at a later date.

The king wears the *sacred collar* with symbols—the crescent, star, trident, and cross.

Above is the emblem of the god Asshur, a human figure in a winged circle.

No. 848. In front of this slab.

Assyrian altar.

After the ten tribes went into captivity Samaria was colonised by settlers from Babylonia and elsewhere, and as "every nation made gods of their own and put them in the high places which the Samaritans had made," Assyrian altars were doubtless familiar objects in the country at this time (2 Kings xvii. 29).

[DIGRESSION.]

Turn now towards the Nimroud Gallery, and before entering observe on the left hand the

Casts of Persian sculptures and inscriptions from Persepolis.—*About* B.C. 500.

Here in passing we are brought face to face with another great nation. The Elamite monarch *Cyrus* founded the Persian Empire upon the ruins of the Babylonian. Cyrus was the appointed instrument for the destruction of Babylon, the oppressor of Israel, and for the accomplishment of Israel's

return from captivity and the rebuilding of the Temple and city of Jerusalem (Isa. xliv. 28, xlv. 1, etc.; Ezra i. 1—4).

These casts are taken from sculptures belonging to the time of his successor, *Darius Hystaspis*, by whom (according to some authorities) Daniel was cast into the den of lions.

[ASSYRIAN HISTORY CONTINUED.]

THE NIMROUD GALLERY.

The bas-reliefs belong to the time of Assur-nazir-pal, the reviver of the kingdom of Assyria.

Sacred tree, with two kings worshipping before it, attended by winged figures.

On the left. No. 2.

This *sacred tree* occurs on many of the sculptures, and is thought to be the representation of *an object carved in wood*, and set up in Assyrian temples.*

In the Bible, the Hebrew word "*Asherah*," so often translated by "*grove*" (A.V.), is now thought to refer to an object of worship, similar to the sacred tree.

The Revised Version does not translate the word, but leaves it as a proper name of an idolatrous object. (Cf. Deut. xvi. 21.)

The "*grove*" (Asherah) cut down by *Gideon*, the *wood* of which served to kindle the fire for a burnt sacrifice, was possibly an image of this kind (Judg. vi. 25—30).

So also the "*grove*" (Asherah) which *Josiah* cut down and brought out from the house of the Lord, and burned, and stamped to powder (2 Kings xxiii. 6, 7).

Above is the *symbol of the god Asshur*, a small figure within a circle. It appears again in some of

* Cf. Notes in Appendix C.

the battle-scenes, as though attending and guarding the king, and sometimes draws a bow at his enemies, while the king below does the same.

On the right. No. 35.

Istar, goddess of battles.

A "debased form of her worship" was practised in Judæa, where she was known by the name of Ashtoreth (1 Kings xi. 33).

She was the wife of Tammuz, who is referred to in Ezek. viii. 14.

No. 33.

An eagle-headed deity.

This has been incorrectly supposed to represent *Nisroch*, in whose temple Sennacherib was murdered by his sons (2 Kings xix. 37), the word "*nisroch*" being thought to mean "*an eagle.*"

On the right. No. 30.

The Assyrian fish-god.

The fish-god Dagon was worshipped by the Philistines, and was represented with a man's face and hands and the tail of a fish (1 Sam. v. 5).

At Gaza and Ashdod temples were built in his honour. It was the temple of Dagon at Gaza that *Samson* destroyed; and at Ashdod the presence of the Jewish ark, captured by the Philistines, caused the overthrow of the great image of the fish-god (Judg. xvi. 21—30; 1 Sam. v. 1—5).

No. 73. In the centre.

Limestone coffer.

Inside this were found two tablets giving a summary of the conquests of the king. These tablets are in the Assyrian Room, table-case F.

On the left. Nos. 6 A—7 A.

The king and his army crossing a river.

Chariots are conveyed over in boats; the horses swim behind; the soldiers, swimming, support themselves on skins filled with air; others on the shore are inflating skins preparatory to crossing.

One swims *on his side*—"hand over hand." To this method of swimming, in which each arm is alternately raised and strikes the water, allusion is made in Isa. xxv. 10, 11. God's judgment on Moab is compared to the blows dealt by a swimmer in his passage through the water: "He shall spread forth His hands in the midst of them, *as he that swimmeth spreadeth forth his hands to swim.*"

Siege of a city by Assur-nazir-pal.

On the left. Nos. 13 B—15 B.

The middle slab shows the ancient methods employed in a siege—mining, breaching, scaling, and breaking the walls by the battering-ram. Grappling-irons are being lowered by the besieged to catch the ram, and firebrands are hurled at the machine, while the assailants are playing water on the flames.

The king and his attendants.

On the right. Nos. 21, 22.

Nos. 21—26 are amongst the finest specimens of earlier Assyrian sculpture.

The king holds a *cup* of wine in his hand, the shape of which closely resembles that of the metal drinking-cups still used in the East. Probably the cups of which we read in the Bible were of this shape—*e.g.*, the *cup of Joseph*, which he caused to be placed in Benjamin's sack (Gen. xliv. 2).

At meals each person was provided with a cup, into which their share of the beverage was poured; hence the expression "*my cup*" means "my allotted portion" (Ps. xxiii. 5).

We read also of a *cup* or *portion of suffering* (Matt. xxvi. 39), and of *judgment* (Ps. lxxv. 8).

Cupbearers waited on the kings, and the office was one of great responsibility and importance. The fear of being poisoned by some evil-disposed subject was continually before the minds of despotic monarchs, and safety was only secured by a trusted cupbearer, who virtually held the king's

life in his hand, but probably never gave wine to the king until he had himself first tasted it in the king's presence.

No. 22. Pharaoh's chief butler and Nehemiah held the office of cupbearer (Gen. xl.; Neh. i. 11, ii. 1).

The *way of holding the cup* is here shown. It was not grasped by the brim, but *balanced on the tips of the fingers*, and to this there seems to be an allusion in Gen. xl. 21; the chief butler of Pharaoh, when restored to office, "gave the cup into Pharaoh's hand," literally "*put the cup upon Pharaoh's hand.*"

THE NIMROUD CENTRAL SALOON.

On the right. No. 76. **Man-headed bull with eagle's wings.**

On the left. No. 77. **Man-headed lion with eagle's wings.**

See notes on similar sculptures in the Assyrian Transept, p. 55.

No. 84. **Capitulation of a fortress.**

Notice the folding or *two-leaved gates* of brass.

Isa. xlv. 1 alludes to the gates of Babylon leading from the quays along the river, which were of this shape: "Thus saith the Lord to Cyrus, whose hand I have holden, to subdue nations before him, to open before him the *two-leaved gates.*"

The shape of the column employed in Hebrew manuscripts was taken from a single leaf of a folding door.

See notes on the Hebrew roll in the Manuscript Saloon, p. 7.

No. 88. **Monolith of Shalmaneser II.**—*About* B.C. 860.

This is the first of the Assyrian kings who came in contact with Israel. See Chart, p. 9.

On this slab *Ahab, King of Israel, is named* as belonging to the Syrian league which Shalmaneser attacked. The Assyrian King took "2,000 *chariots*, 10,000 *men of Akhabbu* (*Ahab*), *of the country of the Israelites.*" This alliance between *Ahab and Benhadad II.* must have taken place during the "three years" of 1 Kings xxii. 1, when hostilities ceased between the two kingdoms.

Seated figure of Shalmaneser II.—*About* B.C. 860. No. 849. In the centre.

He was King of Assyria in the time of *Jehu.* The bronze gate-coverings from Balawat (Assyrian Basement) portray his expeditions.

The prophet Jonah is supposed to have been sent to Nineveh about this time.

The black obelisk of Shalmaneser II. No. 98.

One of the most important of the monumental witnesses to Bible history.

The obelisk records the tribute brought by five peoples, amongst which occurs *the tribute of Jehu, King of Israel.*

The second tier of reliefs (counting from the top) depicts the bringing of Jehu's tribute. The prostrate figure of the king or his ambassador is bowed to the ground before the Assyrian.

In the cuneiform inscription is read, "The tribute of Yaua" (Jehu), "son of Khumrî" (Omri), "silver, gold, bowls of gold, vessels of gold, goblets of gold, pitchers of gold, lead, sceptres for the king's hand, and staves, I received."

No record of this tribute is found in the Bible, but this act of submission was probably considered advisable in consequence of Shalmaneser's successes against Syria and the example of Tyre and Sidon, which submitted and brought tribute at this time.

Besides this mention of Jehu, the obelisk also speaks of *Benhadad II.* and his successor Hazael,

which kings are named also in the Bible *as being contemporary with Jehu.*

[*Thus the accuracy of Bible history is demonstrated.*]

Behind the Obelisk. **Stone door with pivot on which the door turned.**

Nos. 69, 70. **Two statues of the Babylonian god Nebo.***

Nebo was the god whose name appears in Nebuchadnezzar and Nabopolassar.

He "*presided over learning and letters,*" and is called the "lofty intelligence and the lord of tablets," "the being who gives broad ears to the king that he may understand knowledge."

In the inscription upon the statue he is styled "*the patriarch of clever things, overseer of the multitudes of heaven and earth, knowing all things, opener of the ears, holder of the reed tablet, the beloved of Bel, without whom in heaven no counsel is made.*"

Bel, who is mentioned in this inscription, is also named *with Nebo* by Isaiah (xlvi. 1), and his name appears in Belshazzar.

No. 93. **Campaign of Tiglath-pileser.**—*About* B.C. 745.

The first Assyrian king who led his forces against Israel, and hence the first mentioned in the Bible (2 Kings xv. 29).

A battering-ram and a felled palm-tree are represented. The Jews were forbidden to imitate the nations around by cutting down the *fruit-trees* outside a besieged city (Deut. xx. 20).

No. 49. **Siege of a city by Tiglath-pileser.**

Notice the *battering-rams*, on raised mounds, also the large *shields*, or *screens*, employed in a siege, carried by a shield-bearer and held by him,

* These are from Assyria.

resting on the ground, in front of the archer (1 Sam. xvii. 41).

It was promised that the King of Assyria should not enter Jerusalem, nor *come before it with shield*, nor *cast a bank* against it (Isa. xxxvii. 33).

The *battering-ram* was brought up to the walls on a bank, or inclined plane, constructed by the attacking force, and for this all the trees in the neighbourhood were cut down. Even the fruit-trees were not spared. This wanton destruction was forbidden to the Jews (Deut. xx. 20; Jer. vi. 6).

The *ram* consisted of a large movable shed on wheels. It contained a heavy beam of wood, swung on chains. An iron point or head shaped like a ram terminated the beam.

Within this shelter the ram could be worked, causing it to strike heavy blows upon the gates or on the wall, till at last the stones gave way and a breach was made.

The ram is mentioned in Ezek. iv. 2; xxi. 22 (27).

Observe the *three captives impaled on stakes.*

Hanging followed death among the Israelites. "Joshua smote the five kings, and *slew them*, and hanged them on five trees, and they were hanging upon the trees *till evening*" (Josh. x. 26, 27).

It was not lawful to the Jews to leave bodies on the trees after sunset (Deut. xxi. 22), lest Israel should imitate the barbarous custom of leaving the bodies impaled on poles to be devoured by vultures. (Cf. Josh. iii. 29; Gal. iii. 13.)

Death by crucifixion was a Roman, not a Jewish, punishment.

Lintel of a doorway from Sennacherib's palace.

No. 97. Over the doorway.

Cf. Zeph. ii. 14, which (according to the A.V.) refers to the "*upper linteis*" of the doorways of ruined Nineveh.

Evacuation of the city of Azkutta.

No. 67. **Campaigns of Tiglath-pileser.**

Menahem's tribute to Assyria was recorded in the inscription part of which is on this slab (see 2 Kings xv. 19, 20).

Pul, mentioned in this passage, is now identified with Tiglath-pileser, who is alluded to in Isaiah, where two distinct invasions of Palestine are named (Isa. ix. 1).

1. "*When at the first He lightly afflicted the land of Zebulun and the land of Naphtali.*"

On this occasion *Pekah*, King of Israel, had in all probability rebelled, and had withheld the tribute paid by his predecessor, Menahem, to Assyria (2 Kings xv. 19, 20). Hence the first invasion, when the cities of Northern Galilee were taken and the people carried into captivity (2 Kings xv. 29).

This region was the first to be exalted by being the chosen scene of the ministry of our Lord.

2. Isaiah (ix. 1) speaks of a *second* invasion: *He* "*afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*"

It will be remembered that Pekah formed an alliance with Rezin, King of Syria, against *Ahaz*, King of Judah, who possibly had refused to side with them against Assyria. Ahaz was alarmed, and resolved to call in the help of Tiglath-pileser. Then it was that Isaiah uttered the well-known prophecy about "*Immanuel*," assuring the king that the danger now threatening him would soon be past, and warning him against his projected covenant with Assyria.

Ahaz, however, persisted in his intention, and bribed Tiglath-pileser to help him.

The desired assistance was given. Pekah was punished, and Rezin slain, but afterwards the

Assyrian invaded the land, overran the trans-Jordanic region, and took the inhabitants away into captivity (see Isa. vii., viii.; 2 Kings xvi. 6—9; 1 Chron. v. 26).

The prophecy was fulfilled when Christ, the true Light, ministered in Galilee, and called out the Apostles thence to be the "light of the world" (see Matt. iv. 15, 16, where the passage from Isaiah is quoted).

Observe that in the chariot with the king are *two* attendants. It appears that in Egypt, and possibly also in Israel, *it was customary for* THREE *persons to ride together in one chariot* (see Exod. xiv. 7, where the word for "*captains*" over the chariots is derived from the number *three*).

Note.—The victorious king stands with his right hand raised; with this attitude compare the expression "*an high hand*" (Exod. xiv. 8; Numb. xxxiii. 3).

THE KOUYUNJIK GALLERY.

This gallery contains slabs from the palace built by Sennacherib, son of Sargon, and afterwards occupied by his grandson, Assur-bani-pal.

Almost all bear *traces of the action of fire*, and the palace was evidently burned at the fall of Nineveh, as Nahum prophesied. See Nahum i. 10; ii. 6: "*The palace shall be molten;*" iii. 13, 15: "*The fire shall devour thy bars.*"

For the record of Sennacherib's expedition against Hezekiah, see p. 11.

War-galley, with a beak (or *ram*, as it is now called) **and two banks of rowers.** No. 2.

On the deck are soldiers, probably Phœnician.

Seven *shields* are hung outside the upper bulwark.

This sculpture illustrates Ezekiel's description of a Phœnician galley, with its deck of fir planks, cedar mast, oars of oak, benches of ivory, fine

linen sails, *shields and helmets hung in it*, with its freight, its rowers, pilots, and soldiers (Ezek. xxvii.; Isa. xxxiii. 21).

Solomon permitted this maritime people to have docks, and to build merchant ships at Ezion-geber, that his own sailors might learn the art of navigation from them (1 Kings ix. 26—28).

No. 11. **Warriors leading horses.**

The horses are not shod. Hoofs that could not be broken by the prancing of the horses upon the rock, but were "as hard as flint," were accounted a great merit (Isa. v. 28).

Nos. 27, 28. **After a victory. Triumph of Assyrian warriors.**

The prisoners and *heads of the slain* brought into camp. An officer is about to register the number of the slain from the heads brought in; a clay cylinder or tablet is in his hand.

Cf. 2 Kings x. 6—8. Jehu commanded that *the heads of Ahab's sons should be laid in two heaps at the entering in of the gate.*

Nos. 36—43. **Slabs from an inclined passage: horses led by grooms.**

Taken from the walls of a passage leading up from the river to the palace of Sennacherib.

No. 41. **Locusts tied on sticks** are seen amongst the food which is being carried up into the palace.

Locusts are still eaten by the Arabs, as by John the Baptist, whose "food was locusts and wild honey" (Matt. iii. 4).

On the east wall. Nos. 45—47. **Assur-bani-pal's second war against Elam.**

This king did not come to the throne till after Esarhaddon, the successor of Sennacherib. His

monuments in the Assyrian Basement will be considered after the description of this gallery is concluded.

For notes on the Elamites, see p. 17.

The construction of Sennacherib's palace, which covered an area of about 1,500 feet by 700, *i.e.*, nearly three times the length and twice the breadth of St. Paul's Cathedral. Slabs on east wall. Nos. 51—56.

Transport of a colossal human-headed bull. Nos. 51, 52.

Special interest attaches to this stone picture, as indicating the manner in which immense masses of stone were moved in ancient times.

The bull is placed on a sledge with rollers beneath it. Four men mounted on the bull direct the gangs who drag at the ropes. An immense lever is employed to move the sledge, and stones are placed under it as a fulcrum.

Perhaps the expression "*stones of rolling*" (Ezra v. 8, margin) is an indication that the same method was in use at the building of the Temple of Zerubbabel.

Captives engaged in constructing a mound. No. 53.

Men carrying baskets filled with earth and stones ascend the mound. Taskmasters, armed with sticks, urge on the slaves.

Transport of material for the building of Sennacherib's palace. Nos. 54, 55.

Rafts and circular leather boats are employed.

Sennacherib superintending the moving of a colossal figure. No. 56.

The king is seated in a car drawn by men.

Cast of a bas-relief, cut in the rock, supposed to be Esarhaddon, son of Sennacherib.—B.C. 681. On the right hand of the doorway.

See notes on his cylinder in the Assyrian Room, p. 12. No. 1.

Table case A. Nos. 1—4. **The "Creation" tablets.**—Copied B.C. 668.

Giving the Chaldean account of the creation of the heavenly bodies, of creeping things and of mankind, of a flood and the making of a covenant.

Nos 7—9. **The "Deluge" tablets.**—Copied B.C. 668.

Containing the Chaldean tradition of the Flood.

The hero of the Flood describes the anger of the gods with the state of mankind, the resolve to cause a deluge, the command to build a ship, its dimensions, its purpose—to save some of the inhabitants and of the animals.

He speaks of the storm, the stranding of the ship upon a mountain, the sending forth of a dove and a *swallow* which returned, and of a raven which returned not, and finally the going forth of the animals, and offering of sacrifice to the gods.

Chaldea was the home of Abraham, and doubtless when he was called to leave it he brought away with him, in their pure and original form, the traditions of the Creation and the Deluge.

The above tablets contain these traditions mixed up with the grossly polytheistic ideas of a later age, but *the resemblance between these debased records and the pure original tradition, which was afterwards incorporated into the Bible, is most striking.*

Though based upon ancient legends, these tablets are copies made in the time of Assur-bani-pal, a contemporary of Manasseh.

A fragment of a Babylonian duplicate has already been mentioned, p. 20.

Nos. 10—12. **Tablet with Chaldean account of building of tower of Babel.**

Table case B, No. 18. **Letter from Sennacherib,** while still crown prince, to his father, Sargon, concerning the affairs of the kingdom.

Large tablet of magical formulæ, or charms, for the cure of diseases which were supposed by the Assyrians and Babylonians to be caused by various demons. No. 45.

The paragraphs implore mercy of the spirits of heaven and earth, and consist of forms for the exorcising of the demons.

Enchanters and exorcists made a good living out of the Babylonian, who lived in constant fear of these demons.

Instances occur in the New Testament of our Lord healing "those that were possessed," but in each case He aimed a blow at the superstitions which prompted men to seek unto enchanters (Matt. iv. 24; Luke iv. 33, x. 18—20; Acts xix. 11—16).

Campaign of Esarhaddon against Tirhakah, King of Ethiopia. Table case C, No. 3.

Tirhakah, belonged to the XXVth Dynasty of Egyptian kings, and lived during the decline of Egyptian power.

When Sennacherib threatened Jerusalem in Hezekiah's reign, Tirhakah advanced against him (Isa. xxxvii. 9).

Fragments of a historical cylinder of Sargon. No. 37.

A most important witness to the accuracy of the Bible.

It refers to Sargon's expedition *against Ashdod*, of which Isaiah speaks (Isa. xx. 1). See notes on Assyrian Room, p. 10.

Portion of an eight-sided cylinder of Assur-bani-pal, with a list of the tributary kings in Phœnicia and Cyprus, etc. Table case D, No. 4.

Baal, King of Tyre, is named. The king took

the name of the Phœnician god whose worship Jezebel established in Israel. Manasseh, King of Judah, is also mentioned (1 Kings xvi. 31, 32).

No. 9. **Terracotta tablet containing a list of the standard works in the royal library at Nineveh.**

No. 13. **Tablet in Babylonian character containing observations, both astronomical and meteorological, for the months of Kislev, Tebet, Sebat, etc., and the omens indicated by them.**

Astronomy and its kindred sciences flourished in Babylonia. It was partly to inquire about "*the wonder that was done in the land*," when the shadow on the sundial of Ahaz returned ten degrees, that Merodach-baladan sent the embassy to Hezekiah (2 Chron. xxxii. 31).

No. 21. **Large tablet recording the campaign of Tiglath-pileser against Merodach-baladan, King of Babylon** (2 Kings xx. 12).

Ahaz, King of Judah, is named as bringing tribute.

See notes on Nimroud Central Saloon, p. 61.

Table case E, No. 3. **Important tablet referring to Assur-banipal's expedition against Elam and the recovery of the image of the Chaldean goddess captured by Kudur-nakhundi, King of Elam 1635 years before.**

This testimony to *the ascendency of Elam at such an early date, 200 years before Abraham*, confirms the account of the invasion of Canaan in Gen. xiv. Elam there appears at the head of the expedition, and Babylon (the land of "Shinar") as a subject kingdom.

Cf. notes on cylinder in Assyrian Room, p. 17.

Tablet with outer case, or envelope, recording the sale of a field. No. 50.

Cf. Jer. xxxii. 11, and notes on p. 19.

Seal impressions on lumps of clay.

Along the top of the case.

These clay fragments illustrate the custom of sealing stones which is referred to in the Bible.

Darius placed a stone on the mouth of the den of lions, and sealed it with his signet in this manner (Dan. vi. 17).

Our Lord's tomb was also closed by a rolling stone and sealed (Matt. xxvii. 66).

Proceed through the Nimroud Central Saloon and descend by the steps in the room on the right, to

THE ASSYRIAN BASEMENT.

Turn to the right at foot of the staircase.

All the bas-reliefs, except those within the rectangular partition, belong to the reign of Assur-bani-pal, the grandson of Sennacherib, son and successor of Esarhaddon, and probably "*the great and noble Asnapper*" of Ezra iv. 10. They represent the latest period of Assyrian art.

Assur-bani-pal and his queen at a banquet in the palace gardens. No. 121.

The king *reclines* on a couch. This posture was adopted by the Jews after their return from Babylon. See Luke xxii. 27, margin; John xiii. 23, xxi. 20, R.V.; Esther i. 6.

Beds or couches which were placed along the tables are mentioned in Mark vii. 4.

The king feasts *under a bower of vine.*

To possess a garden, and to sit under his own vine or fig-tree, is an Oriental's manner of

expressing peace and prosperity (1 Kings iv. 25; Micah iv. 4; Zech. iii. 10).

From one of the trees hangs the head of the King of Elam, who had been slain in battle.

Nos. 33—53.

A lion-hunt.

Lions were at this period taken to the field in wooden cages, and there let loose to be slain by the arrows from the king's bow.

Lion-hunting was also indulged in by the Persians, and the "den of lions" into which Daniel was cast by Darius was probably a place where lions required for the chase were kept.

The inner gallery. Nos. 21—32.

Siege of Lachish by Sennacherib.

Sennacherib on his throne before Lakisu (Lachish) receiving the prisoners. Above, an inscription reads "*Sennacherib, king of multitudes, king of the country of Assyria, sat upon the throne and the spoil of Lachish passed before him.*"

The Bible tells of this siege, and also how Hezekiah received the embassage from the king *at Lachish*, demanding his surrender (2 Chron. xxxii. 9, 17).

Metal coverings of gates found at Balawat.

These bronze plates once formed the covering of immense wooden gates, 22 feet high by 26 feet wide.

The scenes portrayed represent the expeditions of Shalmaneser II., King of Assyria (B.C. 860).

This king is not mentioned in the Bible, but his monuments declare that *Jehu*, King of Israel, acknowledged his sway, and sent tribute to him.

The *gates of iron and brass* spoken of in Ps. cvii. 16, Isa. xlv. 2, Acts xii. 10, were probably only sheeted with metal plates to protect them from fire in case of a siege.

Cast of the stone coffin of Eshmunazar, King of Sidon.—*Date, about* B.C. 370.

At the foot of the stairs. No. 2.

In the inscription the king complains that he is taken away before his time, and he charges everyone not to open his sarcophagus in search of treasure, as none would be found.

Return by Nimroud Central Saloon; turn to the left through the Hellenic Room to

THE ELGIN ROOM.

These relics of the Grecian world remind us of the place which it occupied in God's providential preparation of the world for the spread of the Gospel.

By the conquests of this great power the barriers which separated the nations of the earth from one another were broken down. Its extended commerce further united them, and by spreading a common language through almost all the civilised world it offered a vehicle for the diffusion of the truth. The Hebrew Scriptures were translated by command of a Grecian prince, and the Gospel was preached and written in the Greek tongue, and thus the privileges hitherto possessed by one favoured nation were made the common property of the whole world.

In looking at these fragments of Grecian temples, let us also remember that *it was from the stately specimens of classical architecture with which St. Paul was so familiar that he drew his architectural metaphors*, in which he alludes to the "*foundation*," "*pillars*," and "*corner-stone*," and in the terms "*edify*," "*edification*," to their erection.

On the walls is the **sculptured frieze of the Parthenon at Athens.**

A model of this temple stands near the northern end of the room.

The Parthenon was built between B.C. 454 and 438, and contained the colossal statue of Minerva, made of ivory and gold.

When St. Paul stood on Mars Hill and told the Athenians that "the Most High dwelleth not in temples made with hands" he doubtless pointed to the Acropolis, or rocky platform towering above, crowned by these glorious works of art: the Parthenon and

other buildings by which it was adorned. When he declared that the Deity was not to be likened to gold, or silver, or stone, graven by art or man's device, he was standing in view of the countless statues which embellished the Acropolis.

At the southern end of the room is a model of the Acropolis in its present condition, in which also a portion of "Mars Hill" may be traced.

THE EPHESUS ROOM.

No. 1. **Sculptured drum of a column from the temple of the great goddess Diana at Ephesus.**

The temple was regarded as one of the wonders of the world, and it was the boast of the Ephesians that "*all Asia and the world*" worshipped the great goddess Diana.

St. Paul's labours turned many in Asia from the worship of gods made with hands; and when he reached Ephesus the greatest alarm was felt by those who traded in models of the temple, "*silver shrines of Diana*," lest their business should be injured by his preaching. It was not long before Ephesus was in a state of tumult, nor were the excited mobs dispersed until they had been pacified by the judicious reasoning of the town clerk.

Read Acts xix. in the Revised Version.

Cross the next room, and proceed by the Græco-Roman saloons to

THE ROMAN GALLERY.

The monuments of the great Roman Empire recall the important part played by this mighty people in the world's history. Rome was employed by God in preparing for the spread of the world-wide religion of Christ by binding together in its iron embrace the countries of the civilised world.

Rome "broke down the foundations of local reverence for national deities, and so cleared the way for the planting of a purer faith."

The military roads constructed by Roman labour became the highways along which the Gospel messengers hastened with the glad tidings of a Saviour's birth. Syria was made a Roman province, where Roman centurions and soldiers were quartered, and the Roman eagle ensign was a familiar object. Roman procurators exercised their power over the Jews. Roman names were given to the towns, *e.g.*, the Cæsareas, Bethsaida Julias, Tiberias, etc. Roman coinage was current, the *denarius*, or "penny," being equivalent to a day's wages. Roman "publicans" demanded the hated tribute for Cæsar. By a Roman form of punishment our Lord was slain. Finally, through the exercise of his rights as a Roman citizen, St. Paul was brought to the imperial city to testify before the persecutor Nero a good confession.

Busts of the Roman emperors.

On the left.

Notice those only who ruled during the period of New Testament history.

CÆSAR AUGUSTUS.—Emperor B.C. 63—A.D. 14. No. 4.

During his reign Christ was born.

"There went out a decree from Cæsar Augustus that all the world" (*i.e.*, the whole Roman Empire) "should be taxed."

This taxing-census, or enrolment, brought Joseph and Mary from Nazareth to the city of David, which is Bethlehem, and thus the prophecy that Christ should be born in Bethlehem was fulfilled.

TIBERIUS.—Emperor A.D. 14—37. No. 5.

Emperor during our Lord's public life.

Luke iii. 1 says that the ministry of the Baptist began when Tiberius Cæsar was emperor.

To him the Jews had to pay the humiliating tax-money—a denarius per head—concerning which they asked the captious question, "Is it lawful to give tribute to Cæsar or not?" (Matt. xxii. 17).

But when it suited their purpose, they could profess, "We have no king but Cæsar" (John xix. 15).

CALIGULA.—Emperor A.D. 37—41. No. 8.

Under his tolerant reign the Church prospered

No. 10. CLAUDIUS.—Emperor A.D. 41—54.

Several famines occurred during this reign—one in Syria, which is mentioned in Acts xi. 28—30.

Claudius expelled all Jews from Rome, and thus the meeting of Paul with Aquila and Priscilla in Corinth was brought about (Acts xviii. 2).

No. 11. NERO.—Emperor A.D. 54—68.

The persecutor of the early Christians.

Alluded to in Acts from xxv. to end.

The Cæsar to whom Paul appealed, and before whose bar he stood. Though he was once acquitted, as appears from 2 Tim. iv. 16, 17 (R.V.): "*At my first defence . . . I was delivered out of the mouth of the lion*," he was in all probability afterwards beheaded during the Neronian persecution which followed the great fire of Rome.

APPENDIX.

A. Bas-Relief of Rameses.

Copied from the vestibule of a temple near Kalabshé. Dr. Birch gives the following explanation :—

On the left, the village or town of Ethiopia, a female boiling food in a cauldron, behind her a large tree with a hut at its base, before which stand two children and a woman, who look on with alarm at the scene opening to their view.

A wounded negro, supported by two companions, is led through a grove of trees. Behind him, in full rout, rushes the Ethiopian army, all dressed in panther skins.

The Egyptian King stands erect in a chariot of two horses, discharging arrows from a bow. The whole of gigantic proportions. Two chariots follow with the king's sons.

The next compartment on the right is the king seated on a throne, in a shrine. He receives the Prince of Ethiopia and tribute of the vanquished.

On the other side of the Room.

On the right, Rameses II. standing on a board based on two of the northern enemies of Egypt. He holds the battle-axe in one hand, and in the other the hair of three Asiatics who kneel before him. His son leads in a file of captives.

The next picture represents the monarch attacking a fortified town. He grasps the hair of a bearded Asiatic holding a broken bow. A woman

in an attitude of despair. Another flings her child over the battlements.

Next picture: the king, in his war chariot, routing the Asiatic army.

Next: the king, aided by his dog, attacks the enemy. The vulture above is the emblem of the goddess of victory. The high officers of state stand in two rows before the king.

Last, the monarch on his throne deciding the fate of prisoners dragged into his presence.*

B. The finding of the royal mummies in 1881.

For ten years the authorities of the Boulak Museum at Cairo had been surprised to notice the number of valuable Egyptian relics which were offered for sale by the Arabs at Thebes, and it was evident that some secret hiding-place had been discovered which afforded such a constant supply of royal antiquities.

A handsome reward was offered, but failed to induce the Arabs to divulge their secret.

At last, after one of the suspected Arabs had suffered imprisonment for some months, the secret was revealed.

Herr Emil Brugsch, Keeper of the Museum, at once proceeded to Thebes, and was conducted by the Arabs through the desert to the site of an ancient temple, near the valley of the Tombs of the Kings.

The Arabs led him to a place where a large fragment of rock had fallen from the cliffs overhead, and here the entrance to a cave was pointed out.

They descended a shaft cut perpendicularly through the rock to a depth of nearly 40 feet, from which a passage led for 130 feet till it reached

* See Birch, *Egyptian Antiquities in the British Museum.*

a small chamber excavated in the very heart of the mountain. Here, to his amazement, he beheld a mine of treasure—a collection of royal coffins and mummies piled one upon another.

Within this small cave, 23 feet in length, were stored no less than 36 mummies of kings, queens, and priests, painted and gilded mummy-cases, gold and silver ornaments, gems, papyrus-rolls, etc.

The royal mummies dated from the XVIIth Dynasty, which ruled Egypt more than 1,700 years before Christ, and consequently some were 3,600 years old.

They included the embalmed remains of *Thothmes the Great*, in whose reign the obelisk known as Cleopatra's Needle was first set up, and *Rameses II.*, who was probably the Pharaoh who commanded the slaughter of all the male infants of the Hebrew nation—the great oppressor of Israel, from whom Moses fled into Midian.

It was evident that the mummies had been transferred to this secret resting-place to rescue them from the ravages of tomb-breakers during some troublous period of Egyptian history, and thus had this wealth of treasure been preserved.

Herr Brugsch at once made preparations for conveying the whole of the relics to Boulak. He spent the night in hiring men to carry them to the river. Three hundred Arabs were engaged, and one by one the coffins and mummies were brought up, and carefully wrapped up in sail-cloth.

To each burden two gangs were told off, one to bear it, and another to watch the bearers, lest any attempt should be made to steal anything.

Thus all were safely transported across the desert sands to the river, ferried across, and finally stowed on board steamers, which took them down the river to the Museum at Boulak.

Many of the mummies were afterwards divested of their linen bandages, and photographed, and thus the world is enabled to gaze upon the countenances of kings who lived in the days of Moses, and

who helped to fashion the destiny of the Hebrew race.*

C. The Sacred Tree of Babylonia.

The Sacred Tree was regarded by the Babylonians as the symbol of immortality,† and it reminds us of the "*Tree of Life*" in the garden of Eden.

Prof. Sayce gives the translation of a hymn relating to the worship of the sacred tree:—

1. In Eridu a stalk grew overshadowing; in a holy place did it become green;
2. Its root was of white crystal, which stretched towards the deep,
3. While before Ea it went, Eridu was richly fertile (?)
4. Its seat was the central place of the earth. . . . . .
6. Into the heart of its holy house, which spread its shade like a forest, hath no man entered.

He adds that probably the sacred tree of the Babylonians was the *cedar*, which was subsequently displaced by the *palm*. "It was possibly the fragrance of the cedar wood, when lighted for sacrificial purposes, that gave the tree its sacred character. It is possible that, as time went on, another tree became confounded with the original tree of life. The *palm* was from the earliest period characteristic of Babylonia, and while its fruit seemed to be the stay and support of life, the wine made from it made 'glad the heart of man.'"

D. The Moabite Stone.

In 1868 Dr. Klein discovered this inscribed stone at Dhiban (the ancient Dibon) in the land of Moab, and attempts were made to purchase it from the Arabs.

Unfortunately, when its great value was learned,

* See Robinson, *Pharaohs of the Bondage and of the Exodus*; King, *Cleopatra's Needle* (R.T.S.); Dr. Walsh, *Echoes of Bible History* (C.E.S.S.I.); *Century Magazine*, May, 1887; *La trouvaille de Deir-el-Bahari*, par G. Maspero.

† Budge.

the cupidity of the Arabs and Pashas was aroused, and, fearing lest their treasure should be taken from them, they broke it up and distributed the fragments.

The inscription had, however, been previously copied, and most of the pieces have been since recovered, so that the bulk of the inscription has been obtained. It records the successful revolt of Mesha, King of Moab, who is said in 2 Kings iii. 4 to have "*rebelled against the King of Israel*," after the death of Ahab, withholding his tribute of "*100,000 lambs and 100,000 rams, with the wool*."

Professor Sayce gives the following translation :—

"I, Mesha, am the son of Chemosh-Gad, King of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh at Kirkha, a (stone of) salvation, for he saved me from all despoilers, and made me see my desire upon all my enemies, even upon Omri, King of Israel. Now they afflicted Moab many days, for Chemosh was angry with his land. His son succeeded him (*i.e.*, Ahab), and he also said, 'I will afflict Moab.' In my days (Chemosh) said, '(Let us go) and I will see my desire on him and his house, and I will destroy Israel with an everlasting destruction.'

"Now Omri took the land of Medeba, and (the enemy) occupied it in (his days and in) the days of his son, forty years. And Chemosh (had mercy) on it in my days; and I fortified Baal-Meon, and made therein the tank, and I fortified Kiriathaim. For the men of Gad dwelt in the land of (Atar)oth from of old, and the King (of) Israel fortified for himself Ataroth, and I assaulted the wall, and captured it, and killed all the warriors of the wall for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and (offered) it before Chemosh in Kirjath; and I placed therein the men of Siran, and the men of Mochrath. And Chemosh said to me, 'Go take Nebo against Israel.' (And I) went in the night, and I fought against it from the break of dawn till noon, and I took it, and slew in all seven thousand (men, but I did not kill) the women (and) maidens, for (I) devoted them to Ashtar-Chemosh; and I took from it the vessels of Yahveh, and offered them before Chemosh. And the King of Israel fortified Jahaz and occupied it, when he made war against me: and Chemosh drove him out before (me, and) I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon. I built Kirkha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the

towers thereof, and I built the palace, and I made the prisons for the criminals within the walls. And there was no cistern in the wall at Kirkha, and I said to all the people, 'Make for yourselves, every man, a cistern in his house.' And I dug the ditch for Kirkha by means of the (captive) men of Israel. I built Aroer, and I made the road across the Arnon. I built Beth-Bamoth, for it was destroyed ; I built Bezer, for it was cut (down) by the armed men of Dibon, for all Dibon was now loyal ; and I reigned from Bikran, which I added to my land, and I built (Beth-Gamal) and Beth-Diblathaim, and Beth-Baal-Meon, and I placed there the poor (people) of the land. And as to Horonaim (the men of Edom) dwelt therein (from of old). And Chemosh said to me, 'Go down, make war against Horonaim and take (it.' And I assaulted it, and I took it, and) Chemosh (restored it) in my days. Wherefore I made . . . . year . . . . and I . . . . "*

E. The Tunnel and Inscription of Siloam.

In a rock-cut water tunnel at Jerusalem, leading into the ancient Pool of Siloam, some boys were wading in the summer of 1880, when one of them observed "some marks which looked like letters" on the wall. The lad told his tutor, Herr Schick, who, without delay, made an examination of the discovered letters. They proved to be an ancient Hebrew inscription cut on a tablet in the wall, but they were so filled up by the deposit of lime left by the water that it was not at first possible to decipher it.

A more successful attempt was made by Professor Sayce ; and in March, 1881, the lime deposit having been removed by means of an acid, a cast and squeeze of the text was obtained, which is thus translated by Professor Sayce :—

"(Behold) the excavation ! Now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbour, and while there were yet three cubits to (excavate, there was heard) the voice of one man calling to his neighbour, for there was an excess (?) in the rock on the right hand (and on the left ?).

"And after that on the day of excavating the excavators had struck pick against pick, one against another, the

* Sayce, *Fresh Light from the Ancient Monuments.*

waters flowed from the spring to the pool for a distance of 1,200 cubits.

"And (part) of a cubit was the height of the rock over the head of the excavators."

Professor Sayce says that the language of the inscription is the purest Biblical Hebrew, and is certainly as old as the time of Isaiah.

We learn from it that the conduit was excavated by beginning the work simultaneously at the two ends; and, in spite of its windings, the workmen succeeded in meeting in the middle. They approached, indeed, so nearly to one another that the noise made by the one party in hewing the rock was heard by the other, and the small piece of rock which intervened between them was accordingly pierced.

The prevalent opinion of scholars is that the tunnel was made in the reign of Hezekiah, who "*stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David*" (2 Chron. xxxii. 30).*

The difficulties of exploring the tunnel and obtaining copies of the inscription were considerable. Prof. Sayce sat for two hours in four inches of running water, cramped up in the passage two feet in width, persecuted by swarms of mosquitoes, copying the characters by the dim light of a candle.

The tunnel, which is 1,708 yards in length, was explored by Sir Charles Warren and by Major Conder. The latter spent five hours in measuring it, and suffered much discomfort from "mud, leeches, and wet clothing," as well as from the stones and sharp fragments of broken pottery over which he occasionally had to crawl.

He speaks also of the anxiety felt in consequence of the irregular flow of the water, lest a sudden rising of the stream should overtake him, for as the height of the tunnel is *only 19 inches*, in the central portion, if the waters had risen at this point

* Sayce, *Fresh Light from the Ancient Monuments. Records of the Past.* Vol. I. New Series.

to the height of a little over a foot, it would have been impossible to escape drowning. This overflow was witnessed by the traveller Robinson. As he was standing by the tunnel he saw the water suddenly rise *one foot in five minutes*, and subside again after flowing for ten minutes; and a woman, who came to draw water, told him that this sometimes happened two or three times a day, and that she had seen the fountain dry, and the flocks dependent on it gathered round it suffering from thirst, when all at once the water began to flow off in a copious stream.*

This sudden flush of water is no doubt caused by the rapid accumulation of water through underground channels caused by heavy rains; but the peasant people believe that a dragon lives there, and while he is asleep the water flows, but when he awakes it stops. This reminds us of the New Testament account of the Pool of Bethesda, which was also, apparently, an intermittent spring, at which lay a multitude of impotent folk waiting for "*the troubling of the water*," for it was said that an angel went down at certain seasons into the pool and troubled the water, and he who first stepped in was healed (John v.).

F. Painting of the Judgment Scene.

This is enlarged from vignettes in the Ani Papyrus. On the right is *Osiris*, the god of judgment, seated on his throne, and behind him his sisters *Isis* and *Nephthys*. Before him kneels Ani, his hair whitened, and addresses a prayer to the god. The deceased Ani appears again, led before Osiris by *Horus*. Next is the monster *Amemit*, the devourer of the wicked. To the left are the scales; in the left scale is the heart, or conscience, of the deceased weighed against the feather, or emblem of law. *Anubis* (with the head of the jackal) examines the indicator of the balance, while *Thoth*

* Robinson, *Biblical Researches*, i. 341.

(with the head of the ibis) records the result on a tablet: "*The heart of Ani is weighed, and his soul stands in evidence thereof. His case is straight upon the great balance.*" The gods reply, "*Righteous and just is Osiris Ani, the triumphant.*" Ani and his wife are depicted to the left of the scales in the attitude of adoration, and above are seated several gods, who act as assistant judges.*

G. Sepulchral Jars.

These were dedicated to the four children of Horus, the genii of the dead :—

(1) The jar of *Amset* had the head of a man. The inscription reads: "Says *Isis*—I throw my arms round on account of what is in me. I impart my protection over Amset, who is in me." (This jar contained the large intestines.)

(2) The jar of *Hapi* had the head of the ape. Translation: "Says *Nephthys*—I conceal the mystery. I impart the protection, or warmth, of Hapi, who is in me. The warmth of the deceased is the warmth of Hapi, which is in me." (The smaller intestines were placed in this jar.)

(3) The jar of *Tuau-mutef*, with the head of a jackal. "Says *Neith*—I watch night and morning, daily, making the protection of Tuau-mutef, who is in me. I impart safety to the deceased." (The heart was contained in this vase.)

(4) The jar of *Kebh-senuf*, with the head of the hawk. "Says *Selk*—I transport my safety daily, taking care of Kebh-senuf who is in me, the care of the deceased." (This jar was for the liver.)

* See *The Text of the Ani Papyrus*, published by the Trustees of the British Museum.

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